THE LIFE OF FRANCISCO SUÁREZ

VOLUME TWO

AUTHORED BY
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THE LIFE OF THE VENERABLE FR. FRANCISCO SUÁREZ OF THE SOCIETY OF JESUS

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LIFE OF THE VENERABLE R.P. FRANCISCO SUAREZ

VOLUME TWO

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UNIVERSITY OF COIMBRA, PORTUGAL

AT THE REQUEST OF HIS MAJESTY
KING PHILIP II OF SPAIN

DOCTOR EXIMIUS ET PIUS

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AD CULTUM REVERENDI PATRIS FRANCISCI
SUÁREZ E SOCIETATE IESU
UT EIUS INTERCESSIO FRUCTUM FERAT IN CAUSA
CANONIZATIONIS

† ORA PRO NOBIS

AD LECTOREM

This volume presents an English translation of the biography of the Venerable Father Francisco Suárez, S.J. (1548–1617), Doctor Eximius and pillar of the Church, composed by the Reverend Father Doctor Antonio Ignacio Descamps, S.J., and first printed in Perpignan by Juan Figuerola in the year of Our Lord 1671. The life of Father Suárez stands as a monument to sanctity wedded to sublime theological and philosophical genius—a beacon illuminating the path of virtue for all who would follow Christ with the totality of intellect and will.

Having already commenced the translation of Father Suárez's monumental theological and philosophical works, I found it not merely fitting but absolutely necessary to cease that labor and turn first to the translation of his holy life. For the reading of the lives of the saints—and Father Suárez, though not yet canonized, is most assuredly numbered among the blessed in heaven—is essential to the spiritual formation of every Christian soul and indispensable to the proper comprehension of their writings. How can one hope to penetrate the depths of the Doctor Eximius's teachings without first contemplating the wellspring from which they flowed? His works are inseparable from his sanctity; his doctrines, from his devotion; his philosophical acumen, from his ceaseless prayer and mortification. To

approach his writings without knowledge of his life is to attempt to gather fruit while ignoring the root from which it draws sustenance.

Only after completing this translation shall I return to the remainder of Father Suárez's theological corpus, for this account of his virtuous life must serve as the necessary foundation for all subsequent engagement with his profound doctrine.

Father Suárez is not merely a theologian to be studied but a saint to be venerated and imitated. His intercession is absolutely necessary—both for those who would comprehend the profundity of his doctrine and for all Christians who labor toward virtue in this valley of tears. Let all who desire to attain the Kingdom of Heaven follow this prince of the Society of Jesus, who walked the narrow path with unwavering fidelity and whose example illuminates the way for all subsequent generations. I implore all readers to invoke his powerful intercession daily, that through his prayers before the throne of God, we might receive the graces requisite not only to understand his sublime teachings but to live lives of heroic virtue in imitation of Christ, as he did from his youth until his dying breath—when, upon departing this world for his eternal reward, he exclaimed with holy joy: "I never thought it could be so sweet a thing to die!" Let us beseech him: *Venerabilis Pater ac Doctor Eximius et Pius, ora pro nobis*, that we might follow his example in all ways and at all times, conforming ourselves ever more perfectly to Our Divine Savior, and that we too might embrace death with such blessed serenity when our own hour comes.

The present translation endeavors to render accessible the sanctity and wisdom contained in Father Descamps's account. Yet any deficiencies, infelicities, or obscurities that mar this rendering are solely attributable to the frailty of my own hand—the imperfect instrument of one who labors in full awareness of his fallen nature and perpetual need of divine grace. Such errors must never be

imputed to the venerable biographer, whose original text remains a treasure of hagiographical literature.

This translation is based upon a digitized edition of the original seventeenth-century printed Spanish text. Readers should exercise appropriate caution regarding numerical references, citations, and dates, which may contain inaccuracies introduced during the digitization process. This work shall appear in two volumes, in parity with the original two volumes of Father Descamps's biography.

For all scholarly purposes—including citation and critical analysis—the Spanish edition remains the sole authoritative text, and all citations must refer to the original as the definitive source.

This translation was completed using Claude Sonnet 4.5 (Anthropic, 2026).

In servitium sanctitatis et ad maiorem Dei gloriam.

Ad cultum Venerabilis Patris Francisci Suárez, S.J., ut eius intercessio fructum ferat in causa canonizationis.

TO DON FRANCISCO DE FOX AND DE BEARNE, BARON DE TRESSERRA, VILAMULACA, ETC. LORD OF SUREDA, OF SANTA EUGENIA, OF LAS FONTS, AND OF OTHER PLACES IN THE COUNTY OF ROUSSILLON

It seems that it has not been within my power to refrain from placing this Work in the hands of Your Lordship, finding so many titles for doing so, and such particular ones, that it was almost owed by justice; for I see those in no one outside the Person of Your Lordship, at least, all considered together. The first, because Your Lordship is such a close relation, son of my Sister Doña Estefanía, older in age than I; who was so good to me on different occasions that she seemed more like a Mother than a Sister; and having been left a widow of her Husband, and Your Lordship's Father, the very noble Lord Gaston de Fox and de Bearne, before his death (at which I was present) he tenderly entrusted Your Lordship to me (who was the youngest, and reached the age of four) as well as his other children: of whom only Your Lordship and your Brother remain, the Reverend Father Fray Joseph de Fox and de Bearne, Religious of the Order of Seraphic San Francisco, who though still lacking years to reach forty, has had more than enough merit to occupy positions of much honor in his Religion, having been Guardian of the College of San

Buenaventura in the City of Barcelona, where today he resides, Jubilated Lecturer, after having taught fifteen years of Chairs of Philosophy and Theology, from the age of twenty-two; in which age dispensation was granted (for not having that which is required in others) so that he could be Qualifier of the Holy Office of the Inquisition, by the Most Eminent lord don Everardo Nithard, of our Company, Cardinal of the Holy Church, and Archbishop of Edessa when he was Chief Inquisitor of the Supreme Tribunal of Spain.

To fulfill then this recommendation, and the obligations that touch me, I judged as a very appropriate means to dedicate this Book to Your Lordship for the great benefit that you shall draw from its reading for your soul: for if in order to satisfy my institute, the office that God has entrusted to me through His Ministers and my Prelates, I must procure the spiritual good of all, it especially falls to me to care for those of my Homeland, and more so for such close relatives, corresponding with what the Holy Spirit counsels and orders us, when through Isaiah he said "Carnem tuam ne despexeris," where the Seventy translate: "Domesticos seminis tui ne despexeris."

Do not despise your kindred, whom the word Flesh signifies by Hebraism. In which Place God not only persuades us to look after their temporal needs when they should have need, but also after their spiritual advancement, which is what matters most: and since the examples and lives of the Saints and of men distinguished in virtue serve especially and move us to achieve that with great efficacy, as I prove in this book, for that reason I offer it to Your Lordship so that with its reading you may grow in the love of God, in His grace, and in His holy fear, which is the greatest care and finest friendship that a relative and true friend must have and show to another who is such, and not to flatter him but to lift him toward eternal good.

Although even if Your Lordship did not have such legitimate and close kinship with me, this offering would belong to you (and this

is the second title) in thanksgiving for the benefits that this College of Perpignan of the Company of JESUS has received from Your Lordship's House and from your Forebears; as it proceeds from me (although so imperfectly, but with great affection and will) having been I admitted into it (and lived so many years) to be a Religious of it (which is what I most esteem) as a Son of this Most Faithful Town. For I find that already in its beginnings, or first years, when it was founded and was still a Residence, among the Benefactors who sustained it with their alms and favored its inhabitants—Jesuits—was my Father (may God rest him) and maternal Grandfather of Your Lordship, Don Luis Descamps, noble by his Blood, but more illustrious by his virtue and his charity with the poor, particularly with the Religious, distributing alms to all who came to his house: of this are witnesses those who knew and dealt with him; and of that other thing the ancient manuscript History of this College gives testimony: as likewise the authentic Acts testify to the perpetual annual pension that he bequeathed to it, sufficient to feed one of ours, Madame Margarita de Fox and de Bearne, sister of the paternal Grandfather of Your Lordship, who was married to Monsieur de Ballestà (thus named for being Owner of the Place that has this surname, which lies at the border of France) without the income that she left every year to celebrate the Feast of the Immaculate Conception of the Most Holy Virgin in our Church; in which she wished to be buried (and her cadaver lies there) as a sign of the love she had for my sacred Religion.

I add to what I have related, the secret alms that Your Lordship's Mother made to this College several times while she lived, without those that she gave to me, in which Your Lordship has not ceased to imitate her in both things and pious, charitable, liberal actions, as one so devout and fond of the Company. This devotion, affection, and love Your Lordship is accustomed to reveal with words

and other works when it occurs or the occasion demands: you inherited it from your Parents, whose spirit was raised with the doctrine of the same Company, communicating their consciences with those of it, and exhaling it in their deaths, assisted by their Jesuit Confessors; whom in all this your siblings Don Galderique and Doña Ignacia imitated. May Your Lordship continue this said devotion and esteem, and as you have begun, continue in it until your passing, following in the footsteps of your ancestors, and you will be more excited to increase it if you consider that the Company of JESUS is in the World by means of one of your most noble house; and that after God, and from the beams below (as they say) it owes its Being in a certain way to him, for having preserved the life of its Founder and Patriarch San Ignacio de Loyola, which happened thus.

The Most Christian King, Francis, desiring that Don Enrique de Albret or de la Brit, his kinsman, should restore the Kingdom of Navarre that his Father had lost and the Catholic King had gained by force of arms, there arrived with a ponderous army, Andrés de Fox Lord of Asparros (or de Asparrault, according to the French tongue) and laid a very tight siege with his Troops to the City of Pamplona, where San Ignacio de Loyola, before abandoning in his heart everything that the world esteems, was in garrison, whom by common consent the other Soldiers, seeing themselves besieged in that manner, elected as their Captain, Satisfied with his prudence and valor, as Surius relates. And the valiant Captain feeling the spirits fallen and frightened, and that they were planning to surrender, encouraged them to battle with such weight of reasons that all following his steps went up to defend the Castle, and he embracing the shield, with his sword unsheathed in the other hand encouraging with his voice, and more with the efficacy of his lively and strong example his companions, repels the bullets of the muskets, and attending to one and another part with notable agility impedes the entrance and

throws down those who were climbing the ladders to gain the wall; but the battery reinforcing by moments, a ball that struck the part of the wall where Ignatius was fighting, gave a bounce and shattered his right leg, fragmenting the bones of the shin, and a stone that rebounded from the wall wounded his left leg, and he fell to the ground without sense and half dead. Ignatius having fallen, who with his spirit and effort sustained that plaza, it immediately surrendered to the French.

Relating this case, Garibay says that the Saint being wounded, fell from the Castle down, where almost dead, the French gave him their hand, having come to himself, to lift him up, no less admiring of his fortitude than compassionate of his misfortune, they treated him kindly, cured him as friends for some days, and giving himself as a voluntary prisoner of those who carried him to be cured in the lodging, he distributed among them, as spoils, his arms.

Feeling himself with some relief, the French ordered him carried on men's shoulders in a litter to his house, which was not very far, where they took it upon themselves to cure him, and the illness having reduced him to the extreme, and finding himself in danger of death, Saint Peter appeared to him, Freeing him from that, he felt from that moment notable improvement: after which he proposed with a constant resolution to follow Christ naked on the Cross and in the footsteps of the Saints, having read the book of their lives, as he executed in the rest of his, until founding the Company.

All of which is owed in part to the Humanity and charitable Urbanity with which by order of the said Andrés de Fox, General Captain of that French army, the Saint was treated and they took care of his refreshment and remedy for the space of some days, until he was taken to his house of Loyola, according to what is recounted in his life, which Father Andrés Lucas wrote. The mentioned General Don Andrés de Fox, descendant of the House of Fox and de Bearne, as the

cited Garibay notes, was second Cousin of Don Guillermo de Fox and de Bearne, who is the root and trunk of Your Lordship's House and of all your Forebears, who have been born in this Most Faithful Town of Perpignan, where he arrived (more than two hundred years ago) in the Company of his Brother, who was called Don Juan de Fox and de Bearne, Count of Candalas and de Benauges, etc. to whom Louis XI, Most Christian King, gave the Government and made Viceroy of these Counties of Roussillon and Cerdagne, the time that he possessed them, on the occasion when the King of Aragon, Don Juan the Second (for the reasons that Geronimo de Zurita relates) saw himself obliged to confederate with him, mortgaging the said Counties with certain conditions. Of this and of the said brothers Doctor Andrés Bosch (or Bosque) makes mention in his Volume of the Titles of Honor of Catalonia, and speaking of the said Don Guillermo he writes that from him descend those who today are of the House of Bearne in Roussillon, Your Lordship being the principal Heir and Successor, or Mayorazgo in whom is preserved the direct, legitimate, and Male line since that one was founded and planted in this Town.

From his brother however, the said Count of Candala, originate the Emperors of Germany, Most Christian and Catholic Kings, and many other Potentate Lords of Europe, as is to be seen in the genealogical History that Sammarthano, exact French Historian, brought to light: and in the funeral Oration (which is the 26th) that Marco Antonio Muret gave before Pontiff Gregory XIII in the Exequies of Don Pablo de Fox, Archbishop of Toulouse and Ambassador of the Most Christian King.

But as ancient instruments are the preservers of truth, and in matters of history are the greatest proof; this of which I speak is established and fortified more by an authentic information that was received by the Court of the Magnificent Veguer of Roussillon and

Vallespir at the request of Your Lordship's paternal Grandfather, Angel de Fox and de Bearne, on the 12th of June of the year 1599, and in it they affirmed with solemn oath, Don Juan Blan Ribera, Angel de Tort and de Espafens, Don Francisco Griman, Don Alvaro de Sinistierra, Geronimo de Calders, and Gabriel de Ribes, all principal Knights and of the most ancient of this Town, that the following articles were true, according to what they had always heard said and seen and read in various authentic acts.

So then they affirmed and swore, the six said witnesses so guaranteed and qualified, that Don Guillermo de Bearne, carnal brother of Don Juan de Fox Count of Candala, Viceroy of Roussillon and Cerdagne, contracted matrimony with Ana, Daughter of George Calcer, Knight in the County of Roussillon, in which the said de Bearne domiciled himself, and then they go numbering all the descendants of this one up to the said Grandfather of Your Lordship, whom many of them had known: and Don Alvaro de Sinistierra added that he himself had read in some matrimonial Chapters that the said Don Guillermo had married that Lady with the will and consent of his Brother Don Juan de Fox, Count of Candala, then Viceroy of Roussillon and Cerdagne, and that the same Count and Viceroy was present at his said matrimony: Don Francisco Grimau also swore that he had read in authentic acts how the said Don Guillermo was carnal brother of the mentioned Count of Candala, both descending from the illustrious House and most noble family of the Counts of Fox and Lords of the Principality of Bearne.

All the alleged acts and authenticated copy of the aforementioned information made with notarial act authenticated (he was at that time of the Court of the Veguer of Roussillon, Antonio Palqual, and his signature is found in it) are in the power of Your Lordship, as also another authentic act (and I have read) in which the said Count Don Juan de Fox, naming the said Don

Guillermo, his Brother, makes him donation of many goods, of which the cited Bosch speaks above. And in one of the Acts that Your Lordship keeps, I have read that Louis XI Most Christian King calls his kinsman and consanguineous the said Count of Candala, brother of Don Guillermo, and with special reason, for His Majesty being Valois (or Valuès, or Valoès, as the Spaniards write and pronounce) of which Royal Family (which was the second of the Most Christian Kings) the said Count and Don Guillermo also originated, as great-grandsons of Doña Margarita de Bourbon, who was Daughter of Pedro, Duke of Bourbon, first of this name, and of his Wife Doña Isabel de Valois, Sister of King Philip VI, who began the line of the Kings who had this surname.

The said Doña Margarita descended from Roberto, Count of Bourbon, youngest Son of the glorious King San Luis, from whom proceed our Most Christian Kings, having inherited through him the Crown of France and constituting the third family of them, for the Male line of the second of Valois having ended. This I have noted so that the truth may shine more, and of everything glory be given to God, and Your Lordship remain more grateful and obliged to His Divine Majesty for what He has done, and Knowing who you are, join Christian nobility, which is the true and principal one, with the political and civil, and do not degenerate from your blood, understanding at the same time how proper it is of that which runs through your veins to have exposed yourself to spilling it on some occasions that have occurred serving His Most Christian Majesty, and among others, having gone to Flanders at your own Cost, voluntarily, in the last war that was waged in that country; and if in the one that today is moved against Holland, you are not found, it is not for lack of will but for other just reasons that for now impede its execution.

But there is no need to wonder that you exercise and desire to continue such generous actions, you who are of the House of Fox

and de Bearne where so many invincible Captains and Generals are numbered; whose exploits demand entire books, as is notorious to the erudite, especially of those who had the surname of Gaston: I pass them over in silence so as not to offend anyone, leaving off mentioning some: only the said Don Andrés it has been necessary to name him for proof of my intent: which is that there having been one (the one I have just touched upon finally) of the House and lineage, and so related to Don Guillermo de Fox and de Bearne (as has been pointed out) from whom Your Lordship originates, he who tried to preserve the life of San Ignacio de Loyola, and to treat him kindly and refresh him, when wounded badly and fallen he favored him and gave him his hand, in the manner that I recounted, it was very just (as the 3rd title) that this work, labor of my pen, and the subject of it being another Jesuit, both of the Religion that the Saint afterward instituted, should be offered to Your Lordship.

Although so that such honor may shine more, and the truth, I prove the mentioned kinship that there was between the said Andrés de Fox (who won the City and Castle of Pamplona and treated San Ignacio so affably and courteously) and Juan de Fox (or Foix) and his Brother Guillermo de Bearne; and I go showing it in this way.

Andrés de Fox was son of Juan de Fox, Count of Lautrec, or de Lautreco, he Grandson of Juan fifteenth Count of Fox and Lord or Viscount of Bearne: which Don Juan, Count of Fox, was brother of Don Gaston de Fox, Captal (or Prince) of Buch, Count of Benauges, and Viscount of Castillon; this Don Gaston de Fox was second son of the Counts and Lords of Fox and de Bearne (for each of these states consists of many Cities, Towns, Castles, and places) who were called Archimbald, or Archimbaldo, and Isabel (for the other was the Mayorazgo and first son). This Gaston de Fox married Doña Margarita de la Brit, or de Albret, daughter of Arnaudmaneu, Count

of Albret, one of the greatest Lords of Guienne, and of Doña Margarita de Bourbon: he had in Margarita de Albret Juan de Fox (vulgarly called Gaston, like his Father) Captal of Buch, Count of Benauges, and Viscount of Castillon; this one married Doña Juana de Suffolk, heiress of the Lordship of Candala in England, daughter of Don Ricardo Pole, Duke of Suffolk.

The same Gaston de Fox was honored by the King of England, Henry VI, with the dignity or Title of Count of Candala, erecting this Lordship into a County: as Camden writes, which Gaston, or Juan first of this name and Count of Candala and de Benauges had two sons, Don Juan second of this name, who succeeded him in the states, Counties, and Don Guillermo, Trunk (as I proved) of Your Lordship's Forebears and your fifth Grandfather. From this genealogical discourse anyone can draw the conclusion and proposition that was pointed out above and I have intended to manifest of the said kinship.

The fourth special title so that this book may be dedicated to Your Lordship is taken from the Subject of it, who is the Most Eminent Doctor, for both he and Your Lordship have origin from one same family or lineage. The proof will be easy if reflection is made on what I said in the second Chapter of the first Part of this History, where we saw that the great-grandmother of the Venerable Father Francisco Suarez was Doña Francisca de Moncada (a family originating from the Most Serene Dukes of Bavaria) and if it is known what the Historians recount, French and Spanish, that Roger Bernardo, ninth Count of Fox, married Madame Margarita de Bearne, daughter of the Prince or Lord of the Province of Bearne, Don Gaston de Moncada, and of Marta his wife, Most Noble Lady. This Don Gaston was a Catalan Knight: and of the same house as the great-grandmother of Suarez, son of Don Guillermo de Moncada; whom the Bearnese asked to be their Lord. Which Roger Bernardo

(who through his wife came, and afterwards his descendants, to dominate in the Principality of Bearne as owner) was the sixth Grandfather of the mentioned Count of Candala, Don Juan de Fox, and of his brother Don Guillermo; and the eleventh with respect to Your Lordship. From the same Don Gaston de Moncada and from the Most Serene Counts of Fox and Princes of Bearne, as legitimate Successors and heirs of these states, descend our Most Christian Kings (whom God guard).

Besides this, I find another title on the part of the Subject of whom this book speaks (and it will be the fifth motive) by which it is consecrated to Your Lordship, and it is: that Suarez and Your Lordship descend from the Kings of Castile and of Leon: of our Venerable Father it was already proved in the second Chapter of the first Part of the first volume, the body of his life; and it is confirmed by what was pointed out in the third Chapter of the same Part, where I noted that both the family of Suarez (which is that of Toledo) as well as all the others of this surname, are from one same trunk, being of it the head and elder relative (as they say) the Most Excellent Duke of Alba, who descends from King Don Fernando third of this name, the Saint (whom our Most Holy Father Clement X has beatified).

I will show the same of Your Lordship, by what was touched upon, that Your Lordship originates from Doña Margarita de Bourbon, descendant of San Luis, ninth of this name, Most Christian King; who was son of Queen Doña Blanca, daughter of King Don Alfonso the ninth of Castile, wife of King Louis VIII, and sister of the infanta Doña Berenguela, who was given in marriage to Don Alfonso X King of Leon, from whom was son the aforementioned Holy King Don Fernando, who came to be of Castile and of Leon: That Your Lordship also proceeds from the Kings of Leon I demonstrated in the extensive genealogy that I composed of your Forebears and Ascendants.

The sixth motive that I have had for placing this work in the hands of Your Lordship has been to remember the very special devotion that our Suarez had to the Most Holy Virgin, and particularly to the sovereign Mystery of her immaculate Conception, of which he was an unwavering defender continuously; and the tender and filial affection that the lineage and House of Your Lordship has always shown (without its heir degenerating from that same) to this most illustrious point and privilege, and to the same most sacred Virgin, having left of that devotion so pious and holy perpetual memory, that of Bearne (the Aunt of Your Lordship's Father named above) in our Church, as I mentioned in the second title; and likewise Your Lordship's maternal one (and of my Parents) arranging that at their cost (and Your Lordship voluntarily liberal and pious continues it) some pious works be done each year on different festivities of the same Celestial Princess, which all redound to her greater glory and to the celebrating more splendidly and devoutly her Mysteries.

May Your Lordship continue in this piety and in other devotions that you exercise in reverence of the same great Lady, preserving in your memory what San Buenaventura writes: That those who attain the favor, patronage, or grace of Mary will be known by the Citizens of Heaven; and whoever has in himself this character or sign of being her devotee will be written in the book of life and among the Predestined. You will imitate with this your ancestors, especially your maternal Grandparents and my Parents, who even after death wished to give indications of the devotion and love they had for her, and how rooted in their hearts was the affection for her most pure Conception, having chosen for their Sepulcher the Chapel of the Major Church of San Juan of this Most Faithful Town in which the sacred Image of the Immaculate Virgin is venerated, their ashes

lying with those of some of their children at the feet of that holy portrait, near the beautiful and sumptuous Altar.

This filial affection and devotion with the most holy Virgin seems to be an inheritance and particular obligation (especially with the mystery of the Immaculate Conception) that our Grandparents have left us, for I find that mine paternal and great-grandfather maternal of Your Lordship (and of your worthy consort and cousin, my niece and Lady Doña Juana) the very Illustrious Lord Francisco Vidal Descamps, Regent in the Royal Council of Catalonia, the third that the prudent rectitude of Philip II, Catholic King, named, not having been able, made cadaver, to be buried in that Chapel dedicated to the Marian Immaculate Conception for having died with the said charge in Barcelona, he chose in it for his tomb and sepulcher another, in which to deposit himself, and it was that of the Virgin of the Rosary in the distinguished Church of the most religious Fathers of the Order of Preachers: and the same since very young wished to leave some memory and tokens of that so tender piety, when for his own (which without doubt would manifest rare) and for his wisdom and prudence of an old man, although at such an age that he only reached 24 years, created and chosen in this one by Rector of the most ancient and gravest literary University of this Most Faithful Town, of its most wise Council composed of Colleges of the Doctors of the three major Faculties, and of other votes of different degrees; noting with his own hand this his election in the book where those who occupy such post and dignity are Catalogued, he added and wrote at the end of the relation some Latin words, which restored to the Castilian idiom say: To Praise of omnipotent God, and of Mary Immaculate His Mother.

Which is not found that any other had or has done. Thus he prized and esteemed maintaining that point and the most pious opinion, even in a time when by much its truth was not so patent to

the world, nor patronized; for the said election having happened in the year 1558, as is evident from the manuscript book that I cited.

But how much wonder that the said our Ascendants have been so devoted to the Mother of God and to the sovereign Mystery of her Immaculate Conception; and that all of us who are their descendants pride ourselves also on trying to do the same, owing after God the being and lives that we enjoy and have to the affectionate devotion of the Virgin Mother and to the pious affection and love that our Elders showed and had to the most pure mystery and mentioned privilege of Mary? Because finding herself without children, and with the natural sadness that this lack or absence of them usually brings, the Grandmother of the aforementioned Regent of Catalonia; my third Grandmother and fourth of Your Lordship and your illustrious Wife and cousin, in order to be able to obtain from God the desired posterity and with it the joy that follows it, to His greater honor and glory, after having resorted to prayer, she availed herself of the devotion of the great Servant of the Lord called Sister Ana Cassana, Religious of the Convent of Santa Clara of Girona, who in a letter (which among the papers, acts, and ancient memories of our House, in Your Lordship's is kept) responding to the one that said Lady had written to her, advises her among other pious things that she be very devoted to the Most Holy Virgin; and that together she promise her that the son or daughter that through her intercession God would grant her, would go dressed an entire year in white, in reverence and honor of her most pure and immaculate Conception. The date of the letter is December, day of Santa Lucia, of the year 1515.

That Lady achieved with this means the effect of her desire and petition, who was called Angela de Modaguer, Mother who was of the illustrious Knight Luis de Modaguer, to whom was given in matrimony Doña Alexia de Darnius, daughter of the most noble Don

Pedro de Darnius, and of Doña Rafela de Darnius and de Giginta his wife: from whom all the aforementioned we descend, as I leave off pointing out. And in thanksgiving for this benefit (without doubt moved by this end among others) our ancestors have left income so that on the Saturdays of Lent a feast be made in that Chapel of the Virgin that they chose for sepulcher, in reverence of her Immaculate Conception.

The same subject and argument is fortified and relevant by what happened to a Religious of the Company of JESUS who still lives and has told me: that after the death of Your Lordship's Aunt and my sister, Doña Rafela, Nun and Prioress who was in the very Noble and Religious Monastery of San Salvador of this Town, with opinion of very much virtue and of a great Servant of the Lord; at the end of a few days, being sick with fevers the said Jesuit who had assisted at her holy and happy passing (and it was in the year 1642) he made this prayer: Doña Rafela, if you are in Heaven, as I believe, I ask you to obtain for me from the Lord to be and see myself free of these fevers on the day of the Virgin of the Conception.

He found himself without them on this same day, having been pressed in the preceding ones by five increases, God responding with health to his prayer, and it seems He wished to confirm how agreeable to Him that means of invocation had been; and that the said His Servant already enjoyed Blessedness: corroborating the same with another marvel, and it was that having died the aforementioned Religious with a blessed candle in her hand, the deceased held it in hers so tightly that none of those present could take it from her hand, until her Confessor (who was Doctor Antonio Sanfort, well known for his virtue and apostolic zeal in the pulpit) ordered her to hand it over, whereupon opening her hand, she left it.

Following then Your Lordship in this life such pious examples of your Forebears and relatives, after many and happy years

that I wish you with increases of very abundant grace, you will keep them cheerful and sweet company in Heaven eternally, where we can piously believe that they already are for having so Christianly proceeded in their lives, full of virtuous and praiseworthy customs, having known so well how to unite political and Civil nobility with the principal one, which is goodness, and the golden ribbons and chains that they had to wear externally sometimes by reason of some honest recreation or rejoicing, and of the quality and condition of their states and persons, with the sharp points of the iron cilice that my good Father and Grandfather of Your Lordship used, and I saw after his death, which he kept as the jewel of most price, for he gained with it so much glory; riches with the large and frequent alms, inviting each year various times many poor people giving them splendid banquet in their house and distributing after it some money with the same; the vigilant solicitude of the good government of their numerous family with long periods of prayer in which they employed themselves recollected, caring in many ways for their spiritual profit and of those whom Our Lord had entrusted to them: continuing not a few of their virtuous examples and the same large alms, his wife in the widowhood that he left her with nine children, four Males and five females, the years that remained to her, my Mother and grandmother of Your Lordship. The common people recognized those so clearly that when her death was published or proclaimed, as is customary with others in this Town so that prayer be made for souls, some persons said of her, speaking of our deceased: This one yes, she was a noble lady for being so courteous and humble.

That if she was very much so by her lineage of the Torts (or thrushes in Castilian tongue, as I had to touch on in the first dedication of the history of this life) and by her spouse; suffice it to say that the House of Fox and de Bearne wished to unite with that of both in Your Lordship's Parents, much more she was so by her virtue

and honesty; Our Lord rewarding their lives full of merits with the good and happy deaths that they had, prepared with all the Sacraments of the Church. May His Majesty give us by His Clemency that we may see and praise Him in Heaven.

Your Lordship's Chaplain and Servant in Christ.

ANTONIO IGNACIO DESCAMPS

NOTICE

Having reached with the life of the Venerable Father and Most Eminent Doctor, Francisco Suarez, up to his holy death, which I related in the first volume, it seems that with this we could have concluded and finished the entire history of it. But because our purpose in writing it is principally to paint the virtues with which the Lord beautified and illuminated the soul of this His Servant, and to propose them as a lovely and most perfect portrait to all so that we may try to imitate him and portray him very much to the life; judging that it would be appropriate for this, and no less pleasing to the benign and pious Reader, to narrate and set apart some of the examples of those his excellent and heroic virtues, besides those that are scattered in the extensive field of his life, which last year I brought to light in the first body of his history; I give them in this second one.

Because the lives of the Saints and great Servants of the Lord benefit us when we imitate their virtues, and favored by the hand of the sovereign Artificer we labor that what we read and praise with admiration in them be imprinted in our Souls. And there is no doubt that each virtue looked at separately and by itself awakens and moves the heart more than when it goes accompanied and drowned out with the narration of other things that in the history necessarily must be recounted: besides this, many times (which is another reason to

support what I pointed out) various examples of virtues cannot be related in the context of the history, because the one who writes it does not know or is not certain at what time, occasion, age, or circumstance the Subject of it gave or exercised them; and thus to proceed in everything with greater truth and certainty, it is very convenient and wise that they be told separately and in a special treatise, and particularly when there is sufficient material for it to be formed, as is found in our case.

Following the relation of his admirable deeds and virtuous acts are the human and Divine testimonies that qualify and guarantee both those and the doctrine of Suarez, and as these themselves properly are not, nor are they called his life, with reason they are printed outside of it, although under such inscription as is read at the beginning of this second volume; which I did to accommodate myself to the common speech of other Authors, who mention in books that have similar titles of lives of distinguished Men, the eulogies that others gave them, in which I find some excuse because ordinarily one does not encounter or count as many as those that I have collected and are read of our great Theologian and Most Eminent and pious Doctor, without many others that I have left out.

Finally, the parallel that embraces the last part of this volume, of which I made mention in the prologue of the first one, also required that one by itself, or that it be printed in a different book, for it contains summarily that of the Angelic Doctor and of our Most Eminent one (supposing that which required a larger field in which to expand) which could not be composed without touching on them in this way, in proof of the rare and special resemblance that between these two His Servants the universal Lord of all has wished to place, so that He may be praised for His infinite goodness and providence by us: and let us follow the admirable virtues of Heroes so distinguished in wisdom and sanctity, which is the purpose or

motives that I had in working on it; and in weaving the entire fabric of this history, as was pointed out in the first preface: in it I have offered and represent a living voice that speaking silently continually preaches to us, and a clear mirror in which to look at ourselves and amend our ugliness, and a most perfect model of singular examples to imitate, without either our ignorance or weakness being able to excuse itself from following and achieving those who go before us on the path of perfection; in which he who despises what is low is near to falling from what is high, and he who is faithful in what is little will also be so in what is much, as Christ affirmed. From here it is that in the science or matter of the spirit, nothing however minute it may appear should be regarded as small, for one should not hold in little esteem the little if with it much is achieved.

A very particular prerogative or excellence, and in some way universal, God has granted to our Venerable Father and Most Eminent Doctor, and it is that there is no one who cannot take him as Master and as his guide, not only in doctrine but even in the path of spiritual life, for his having been so perfect and imitable in everything that touches on pious and praiseworthy customs; for from it Students can learn the goal they should have in their studies, and the spirit with which they should undertake them, and the care with which they should follow and continue them, and the perseverance with which they should carry them to the end for the glory of the Lord and benefit of souls. From the same, Learned men can learn not to let themselves be carried away by new and foreign doctrines, nor to become vain with the opinion and vain applause of the world, but to seek the true wisdom that teaches to join humility with doctrine, the contempt that they must have of themselves with the esteem that others have of them, and to make less case of the science that puffs up (as the Apostle says) than of the charity that edifies. To which, as the end and culmination of the Evangelical Law, all other things that are

directed to it must serve; and the understanding to the will, as a page bearing a torch, giving it knowledge and light, and awakening and enlivening in it with its rays and splendors new ardors and kindling of celestial love.

Catholic Doctors and Writers, who as Workers and Ministers of God occupy themselves in this so copious and rich farming of winning souls, will learn the zeal and constancy that they must have and maintain of the honor of God and of the Exaltation of the holy Faith, and the thirst and longing for the good of their neighbors, that they may know and love Him: and the means that for such glorious and useful enterprise must be taken; and the strength and tenacity with which they must be executed, without declining one point from the truth, without labor or pleasure, promises or threats, worldly hopes or vain fears, reproaches or flattery being sufficient to divert them from this or from that. All in short can learn in this one as summarized and summed up the virtues that in it shine all in very high degree and of many carats, as will be seen through the discourse of them: for in having placed and given them to the press in a separate volume, I have followed what some Writers did, and among others (who for me is worth many) the Reverend Father Pedro de Ribadeneyra, well-famed and known for his works, who brought to light a book that only contained the illustrious virtues of our glorious Patriarch San Ignacio de Loyola; and it was the fifth of the life of this same Saint, which he printed in a folio volume; because it seemed to him, as the cited Author writes, that read apart from the history, they would be considered more attentively, and would be more rooted in the memory, and would move more the affection of those who read them with desire to imitate them.

I have said this so that no one may be surprised if I divided this history into two bodies, besides the reason (without the others that I omit, which was touched on in the prologue before the first

part, in the fifth paragraph of it, which was that it could not be enclosed in one alone). But if it has seemed to some that it should be trimmed of digressions (others feeling the contrary, being fulfilled in this what I already foresaw in the fourth paragraph of the cited prologue) saying that the life of Suarez only needed information, not reflections, and that it should be written in pure history: to these I beg and respond that they may ponder (what I noted in the same paragraph that I leave off citing) the motive that I had in composing it; which was also to propose to Readers what consists in being a man truly Wise, and to form of this one a most perfect Idea; and likewise that they see and note that I followed in that most learned Writers and very Saints, whom I cited in the said mentioned place, satisfying what could be objected about this point and manner of narrating histories in lives of Holy Men or celebrated in virtue.

A similar objection some put to the book that San Gregorio wrote about Job, affirming that the Saint diverted the style of the History sometimes to treat of other moral matters pertaining to customs; and that in this he did not keep the laws of History, which must be to relate it without cutting the thread of its narration, nor diverting to another part. To which the holy and great Doctor gave as response: (and reason for having diverted the thread of his narration to moral customs) That the orator of the word of God should relate it in such a way that he does not lose the occasion that is offered to him to benefit souls, giving them salutary doctrine, and then returning to tie the thread of the History. And he brings the example of rivers that run without stopping through their channels, but if they encounter some low valleys in which to expand, they unfold their currents and fill them with water, and then return to the course they were carrying, whom Christian Historians should imitate, not losing the occasions they may have to give good doctrine and documents to the Faithful in

their narrations, and then return to the thread of their History, as the said San Gregorio does in his book.

Which holy Doctor in the said manner wisely and learnedly responded to what was imputed to him without reason, some judging and saying that he had filled that book with other matters that did not concern it, to make it large, this judgment being ill-founded: and with the same words of this so great Doctor and Saint, I respond to those who have opined that the history of the life of the Most Eminent should have come to light naked and trimmed of digressions (as some say) or reflections (as others speak better, for the observations that are made about some points of it come to the case, do not depart from the intent or purpose that is treated; whereby they should be called reflections and not digressions, or departures), although most with whom I consulted, and of good vote and no less authority, have been of different opinion, whom I have wanted to follow, although in everything it would have cost much less if mine had adhered to what I related of those others, writing the pure history only, and it being easier to dispatch it reduced in this way, all to one volume, than divided into two.

I nevertheless put into practice this last, and let the pen run in that manner for the said reasons, desiring and trying that the narration of this History, besides satisfying the principal subject, should also serve for the devotion and greater advancement of the Faithful (believing that for this that style helped not a little) and the reformation of their customs: and for this reason, following the example and counsel of San Gregorio, I do not lose the occasion that is offered in the narration of it, in this body, as I did in the first one, to give salutary Doctrine for the utility of those who read it. For the book that does no benefit is of no benefit; and it being so, as I judge it is (and many feel who are of the same opinion in writing similar lives) adorning the deeds of Men distinguished in virtue with some

sentences or reflections of Scripture and of Saints that come to the purpose should not be condemned as superfluous, but rather it is very much to the case and to the end that must be sought, which is the mentioned one of the greater glory of God, of His Servants, and utility of the Readers; who must note that the Latin verb legere signifies not only to read but also to gather; from which they must draw and infer that not only will the reading of vain books be vain, but also that of good books, if fruit is not gathered from what is read; filling the understanding with holy and praiseworthy judgments or documents; and the will with fervent affections.

With which the intention is and has been good, the faults that there may be in this work are mine: and to the charity of the Christian Readers, discreet, it falls to supply them; to whom I no less recognize myself as debtor, and that I must show myself very grateful to them justly, both to those who have noticed what I leave off pointing out and have advised me of it according to their feeling, as to the same and to others different, of the encouragement they have given me, for the glory of the Lord and honor of His great Servant and our Doctor and Most Eminent Master; not only by word but even in writing and in letters that they have deigned to write to me, to continue his life, without varying the cut of my pen or the style in this second book of his life, continuing the same course of the first one (as far as it will be possible for me and I will know how to do it), since it has seemed to them that its style is good, the language very chaste, great the information about Suarez, the work worthy of esteem, the life an honor to our Company, and that all of it is very pleasing, being silent about other eulogies and censures in its favor that very understanding Men have given and made of it; which I pass over in silence so as not to seem that I seek those, which in one's own mouth become debased, when, as I said, I do not seek them, but only what I have said. But it has been necessary to touch on this for the reason of

being grateful and of esteeming any counsel or warning to embrace it if good, and to leave and correct the errors that may be found as the work of a man so subject to them, although involuntary.

But although I had resolved to omit all the mentioned letters, by counsel of some of my friends, and because the subject and Author of it deserves it, I will not fail to copy what the very Illustrious Lord and wise Doctor Pedro Morel, Canon and Chief Sacristan of the distinguished Cathedral and Holy Church of the City of Barcelona, deigned to write to me in one of his, where he adds among other clauses these, speaking of the said my first volume of this life: "I have seen in four days Your Paternity's book, and I have read it with so much pleasure that without flattery (for I am no friend of them) I will tell you, it is to be admired for the information you have had from that corner so remote from the Cities where the Most Eminent Doctor lived. The language is very chaste, which is what History requires, it justifies what it can well prove, and with holy plainness gives account of the persons who attest to what they knew of Our Doctor, which is the most precise thing in history, assuring it treats of truth. But what leaves me with total satisfaction is the evidence with which it convinces the impostures of the emulators of Father Suarez and of his secondary births of genius, which until now no one had seen treat with such clarity or certitude; nor who banished the darkness with which they wanted to obscure the light and doctrine of this great Master. I await the second volume with excessive impatience; and I trust in God that as I owe to the books of this great Master the little I know, I will owe to him the bettering of my life with the good employments of virtue and piety that he will teach me in the second body of his. God will reward Your Paternity for this work, which I hope is very much to the glory of the Lord and honor of the Company." All this is said in the mentioned Letter (dated December 2, 1671) by that Most Learned Man and my Lord; it

suffices to have named him, for his doctrine and his virtue are so patent, being witnesses to them his very illustrious Chapter, the Venerable Congregation of the School of JESUS CHRIST our Lord; and all that same City of Barcelona.

I do not treat here of what each Part of this second body contains, for I already foresaw it in the prologue of the first one, as I also touched on other points pertaining to this History: I only warn that we should not place our eyes so much on the favors and gifts that God makes to His Servants (although they should be revered) as on the solid and heroic virtues with which the Saints were living Temples of the same God and shone for our example on earth. Because virtues are what we should imitate, and miracles admire; virtues should serve us as stimulus to work well, and the gifts of the Lord as motives to know and esteem and praise more His Goodness, which with such liberality communicates itself and pours out to those whom He finds worthy of Himself, as He found our Most Eminent Doctor, His very beloved Servant. For this reason, although I mention those in this volume, I dwell more on gathering and selecting different flowers of singular virtues that were seen and known in Suarez while he lived, being the fifth part, which will manifest them, the largest and most extensive of the entire field of his Life and of this History: considering also that nothing moves so much to a good life as good example, without which all words are cold. There is no easier or shorter way to teach and persuade what one wants than that of works: this is the shortcut; and that of precepts and counsels of words is a detour and long road, as Seneca gravely wrote, although guided only by natural light and experience. I will prove with this how perfectly and completely our Venerable Father fulfilled the office and obligations of a great Doctor and Master, to whom it falls to link and accompany with words the examples, with doctrine good customs;

and with teaching and erudition to act saintly and rightly, mediating continual mortification.

Likewise I note that it being already an introduced custom of some Authors to dedicate their works to different Subjects and to write one or two letters of this subject and argument, and I have newly seen it practiced in one who is so famous and eloquent in our century and well known for his volumes, the Most Illustrious Lord Don Juan de Palafox, Bishop of Osma, in the book that he entitles: Excellences of San Pedro, which after having consecrated it to Alexander VII Supreme Pontiff of the Church, he also consecrates it to the Most Eminent Cardinal and Archbishop of Toledo, who was then Don Baltasar de Moscoso and Sandoval, for special reasons that the same Author brings: I have wanted to follow this same usage, moved by others that I have, of which I say some in the dedications, and part of them I also silence, because after having offered each body of this history separately under the protection of the two Knights who were named in them, I inscribe it all entire to the Province of Castile, as is to be seen in the last Chapter and end of it.

I give conclusion to this Prelude, satisfying and responding to the urgings and desires of very grave Men who have made and shown to me, asking me to bring to light works (that they say, and labors) of tome and spine; and some that they have deigned to read or hear as Philosophical, Metaphysical, Theological, Scholastic, Moral, Positive points, Lenten sermons, Sanctorals, and other sermon materials that I have dictated and preached; as if I should have undertaken those before, omitting the printing of this one, or leaving it for later. To which I say that I have esteemed more to begin with this one, both for what a disciple owes to a Preceptor, whom as such and as mine I recognize in the Most Eminent; as because I have judged that it would be of greater glory to God and benefit of souls, printing a life so distinguished in many ways, remembering what

through similar ones, in particular if they go interwoven with some places of Scripture, our Lord is accustomed to work in Readers; and for being so proper to a Jesuit such employment.

Witness of this is San Geronimo, who writes of the great fruit that the life of San Antonio Abad made in Rome, which San Atanasio brought to it. San Columbino reading the life of Santa Maria Egipciaca changed into another Man, and was Founder of a Religion. And of our Patriarch St. Ignatius it is related that reading the Lives of Christ and of the Saints (although at first more for entertainment than for devotion, being a soldier and Captain) he was illuminated by a celestial ray and inflamed with such ardent flames of Divine love that he came to institute, to plant, and to extend this minimal Company of JESUS throughout the entire world, with the marvelous fruit that is seen: and it is worthy of note that being in danger of life and near to death, this coming from the wound he received defending the Castle of Pamplona, having recovered health from that mortal illness, by means of San Pedro who appeared to him, and knowing well that by his intercession he had obtained remedy and health; with all this, none of this, nor seeing himself in danger of life and in the moment of death, nor the venerable presence of San Pedro, nor the knowledge of having through his merits managed to leave it and the so patent improvement, had drawn him out and persuaded him to change his life: and what all this did not achieve, with only that spiritual reading of the Flos Sanctorum he came to be changed in such a way that he immediately gave a writ of repudiation to vanity and changed into another man; and the old life came to displease him, trying henceforth to imitate the examples of the Saints.

Thus of San Agustin it is also read that when neither the tears of his Mother Santa Monica nor the pleas of San Ambrosio had been able to render him, a brief place of the Apostle of the Gentiles bent and tamed him and gave him all and handed him over to Christ.

For this, pondering these admirable conversions, our Barroli said elegantly and wrote what follows: "Great is the force of the books of the Saints, that vigor lies hidden in their words by which God addresses the secret spirits of readers, so that often in a moment they become saints, although by light reading, or, as happened to Blessed Juan Columbino, from some indignation." And then the same Author adds these words (which I cite to fortify one of the reasons that was pointed out above, of having worked this work before another): "Hence by all right the Society should (which it does up to now) not the least part of its labors in writing and publishing learn what may promote sacred piety, whether by this very powerful art it may benefit the salvation of souls, which it most pursues, or testify a grateful spirit to God, rendering some gratitude that it was born of that Father who, reborn from pious books, drew from them the first spirits to beget it." I do not translate this place for having cited it only for those learned ones who understand it, and in confirmation of the mentioned response that I gave them to the objection that was proposed and to the friendly complaints referred to that they formed against me.

And also for satisfaction (besides what was touched on above) of some who have noticed (although others have been of contrary feeling) that the first volume of this history abounded in excessive reflections (and perhaps the same will occur to them about this second one) I say that what in itself is truly probable intrinsically and extrinsically, both in matters of style and of others, should never be calumniated or censured by one who defends or follows the contrary opinion, remembering what San Pablo wrote to the Romans: "Unusquisque in suo sensu abundet" (Rom. 14:5). And thus I neither condemn those who write lives of Saints contenting themselves with the mere narration of them, or leaving them in pure history; nor do I reprove, but rather admit, especially when speaking of only one and

he is distinguished by his virtue and great wisdom, dressing his history with sentences and reflections that come to the purpose.

Faculty of the Provincial Father of the Society of JESUS
in the Toulouse Province

I, Jean Laliacà, Provincial in the Toulouse Province of the Society of JESUS, give faculty to Father Antonio Ignacio Descamps, Priest of the same Society, Doctor of Theology, and formerly Professor in the Perpignan Academy, Censor of the Faith, and Consultor of the Holy Inquisition, to bring to light the Book whose title is: Life of the Venerable Father Francisco Suarez, etc., examined and approved by three Theologians of our Society. In faith of which faculty I have given these Letters signed by my hand and sealed with the seal of my office, in Perpignan, June 2, Year 1670.

JEAN LALIACÀ

October 2, 1670. Let it be printed.

QUERALT, Vicar General

Does not prevent for the King that the Book entitled: Life of the Venerable Father Francisco Suarez, etc., composed by the Rev. Father Antoine Ignace Descamps be Printed and sold throughout the Jurisdiction of the Court of the Sovereign Council of Roussillon. DONE at the Bar, this October 4, 1670.

TROBAT, General Advocate

October 4, Year 1670.
Let it be printed.

FONTANELLA

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BOOK FIVE
TREATING OF THE TRUE WISDOM HE POSSESSED AND OF HIS EXCELLENT AND HEROIC VIRTUES

CHAPTER I.
REASON FOR THIS FIFTH PART

The preceding four parts of this history have recounted the lesser and less principal endowments of this great subject and servant of the Lord, having spoken expressly of the goods of nature and of fortune, and of the gifts of wisdom and of doctrine that Heaven communicated to him, although they have been as excellent as we have seen. This fifth part must paint for us what ought to be held in the highest esteem in him. Until now we have described the course of Fr. Suárez's life from his birth into the world through life until his birth into Heaven through death. I have narrated the great deal he accomplished in service of the Church and the Christian Republic; the sublime degree of wisdom and learning to which God, his genius, and his studies raised him; the copious number of books he left written in the world for its doctrine and instruction. Now I shall treat very particularly of his truly religious virtues, which were what made him holy and principally noble, just as his genius and his study constituted him learned. Through these virtues he is more worthy of

praise and esteem than through the human endowments that men prize, carried away by their natural judgment. For the fineness of holiness is known, as on a touchstone, in the exercise of the virtues.

I intend that if the past parts of this history have caused admiration in us, the reading of this part may work imitation in whoever reads it, so that even if not everyone can follow the swift flight of his lofty wisdom or reach him in it, they may at least imitate the distinguished examples of his holy life and the singular examples of his heroic and most religious virtues. For it is certain, in the light of any prudent judgment, that reading and knowledge of the lives of illustrious men then benefit us when we portray in ourselves what we read, admire, esteem, and praise in them, and when, favored by the hand of the sovereign Artificer, we labor so that what made their souls so pleasing to the eyes of God, the angels, and men may be deeply impressed upon our souls.

The Apostle St. Paul, speaking of holy men, says that although the Spirit is one in all, the effect is not one in all, nor is the fruit equal, because to some God gives the gift of tongues, to others of doctrine, to others of working miracles, to others of rigorous penance, to some of retirement and solitude, and to others of prophecy and preaching in the midst of the people, dividing His gifts according to His Divine will. The gifts Our Lord deposited in His servant Francisco were such that we can affirm He heaped upon him those He distributed among many, although we lack knowledge of not a few gifts because his humility concealed them. Thus we shall make mention of those we have been able to obtain and possess, and of those his works revealed without being able to hide them, so that on the one hand his holiness may shine forth more, and on the other the path for the imitation of his virtues may remain more evident. For so heroic were the virtues of this holy and learned father that if his holiness were to compete contentiously with his wisdom, each could

claim with much reason to carry off the glory of victory. So excellent was he in both things.

And thus it was a much-disputed question among those who knew him best whether Fr. Suárez was more learned than holy, or more wise than perfect, the common opinion of those with better judgment being that his distinguished holiness surpassed his prodigious wisdom by many stages.

The taste for study, for one who truly consecrates himself to it, elevates much and easily steals much time that should also be occupied in the exercise of the virtues. The understanding allows itself to be carried away by the appetite for knowing much, inherited from those who gave us being and from our first parents, whom the enemy tempted and made fall into sin, taking from that appetite occasion when, speaking through the serpent's mouth, he said to Eve that if they ate from the forbidden tree, they would be like gods, knowing and understanding what was good and evil: "You shall be as gods, knowing good and evil" (Genesis 3:5). And the understanding allows itself to be so carried away by this insatiable appetite that it carries the will along with it, whereby while the understanding remains very illuminated with new knowledge, the will remains famished for lack of its principal exercises. And such people, placing much care in making others learned by speaking or writing, neglect themselves, as if that were their principal employment and not the gaining of their own souls. Thus they remain deceived, benefiting neither themselves nor others. For words to which works give no strength strike the ears but there dissipate in the air from which they were formed. It is necessary to provide evidence with example for what they say, as for the eyes, which are masters of the heart. And what will it profit men to exhaust themselves producing fruit in others without producing it in themselves, except to lose the greater for the lesser, and to do

everything backwards, to begin things from their ends, to reform others' customs without polishing our own?

The wise and prudent Fr. Doctor Francisco Suárez attended equally to both ends and equally fulfilled both obligations, attentive to the instruction of others no less than to his own advancement. He employed not only himself, his actions, and his efforts in helping and favoring his neighbors with his doctrine and example, and in serving and pleasing by this means the common Lord of all (for whose respect and love he did this and labored so indefatigably), but also, to be in all things more faithful and more pleasing to Him, he sought to offer himself immediately as a sacrifice and to make a complete oblation of what was most intrinsic, and a perfect holocaust of his body and soul, adorning these two most principal parts with the special and excellent virtues that make them very pleasing to the Divine Majesty and give them the investiture of the glory they must afterward possess eternally in heaven.

It was in this servant of God a thing worthy of admiration and esteem, and not the least of his virtues, to have known how to join, from the springtime of his most tender years until the last years of his life, the extraordinary application to studies and diligence in letters with punctuality in the exercise of the virtues (which are the steps by which one ascends with firmness to union with God and to His glorious vision) and in dealing with His Majesty and His saints, in such a way that those who most intimately dealt with him did not know what to admire more: whether the mastery of letters or the mastery in the exercise of all the virtues that alone make men perfect. They knew him as so wise a doctor and venerated him as so perfect a religious and so holy, even though he gave himself so much to the study of letters that the author of his life in Latin brought to light wrote of him: "There was no author of the ancients, none of the moderns whose works exist, who enriched posterity with so numerous

an offspring of volumes." This was also noted afterward by Alegambe, cited in another place.

He earned these most sublime advantages by having suckled a celestial milk of spirit at the breasts of two great masters from his novitiate and his studies. These were the two holy men, glory of our Society, luminaries of the first centuries of this religious order: the blessed martyr of Christ, Fr. Martín Gutiérrez, and the most spiritual Fr. Baltasar Álvarez, raised by God like the material lights of heaven in the infancy of the world, so that these might illuminate the beginnings of the Society and with the splendors of virtues and knowledge of spiritual things give it luster, so that it might be known in the world through it and through them. At the breasts then of these two distinguished masters our Suárez suckled from his religious infancy the virtues he exercised until his death with the admiration and esteem of those who dealt with him. From them he drank the spirit of devotion, and so great was the eagerness he had and the diligence he applied to advance in it that while in Salamanca (when he was a student) he would go on foot all the way to Medina del Campo, where Fr. Baltasar Álvarez was rector and master of novices, to deal with him about things of God, of his spirit, and of devotion.

To have great men as masters are not goods of fortune or of human diligence; they are favors from God, and very special ones (on which the holiness of the disciple and spiritual son much depends), which He grants to those He chooses as very much His own and whom He wishes to serve and please Him more perfectly. How great was the favor Suárez received from the Lord in having had such masters of spirit when young will be seen by whoever considers how great the perfection of both was, and reads the admirable lives that the Venerable Fr. Juan Eusebio Nieremberg wrote of them. It suffices to say that the first achieved the palm of martyrdom, who was the holy Fr. Martín Gutiérrez (as I said in another place), and the second,

who is Fr. Baltasar Álvarez, occupies a seat so eminent in heaven that St. Teresa of Ávila said she respected him there. For the same holy mother, already deceased, appeared to a person very much a servant of God and very devoted to the Society, and said to her these words to console her in a certain affliction and trouble: "I too am a daughter of the Society, and I had my confessor in it, and now in heaven I acknowledge and respect him." The person who received this favor was the venerable virgin, Doña Marina de Escobar, as is evident from book 4 of her life, chapter 27, section 2. Fr. de la Puente suppressed her name because she was still living when the life of Fr. Álvarez was printed, in which this is narrated.

This glorious saint was speaking (as the venerable Fr. Luis de la Puente proves) of Fr. Baltasar Álvarez, her ordinary confessor, spiritual master, and counselor. And if in heaven the saint respects and venerates him, it is a sign that he has there his place so exalted, as the same St. Teresa had seen when she was still living here on earth. She, in addition to having had a revelation that the aforesaid father would be saved, was told by God that this His servant was at so high a degree of perfection on earth that there was then no one on earth who had greater perfection or who equaled him, and that the degrees of glory would correspond to it afterward. And if he was then so excellent in holiness, how much more would he be afterward, since he still lived many years employing himself in heroic works of Divine service?

This vision the seraphic Mother St. Teresa of Ávila wrote in the most secret and guarded papers, which afterward came into the hands of the Bishop of Tarazona, Don Fr. Diego de Yepes, and this prelate read it in them and gave notice of it to those of the Society, as the holy Fr. Luis de la Puente recounts in chapter 2 of the life of the same Fr. Baltasar, of whom de la Puente was also a spiritual son. This same truth is confirmed by what the venerable Mother Ana de Jesús, a

Discalced Carmelite religious, affirmed: that she had heard St. Teresa say that the said Fr. Álvarez, her confessor, was at a greater degree of perfection than any man then on earth had, as Fr. Rodrigo de Cabredo testified and preached—who was afterward provincial and visitor in the provinces of Peru and Mexico—in the sermon he gave at the placement of the bones of the aforementioned Fr. Baltasar Álvarez, which is at the end of his life.

I have given this brief notice of this holy father (and of the other) because it redounds to the glory of Suárez, and it is an honor to the memories of so illustrious a man, which whenever they are touched, should at least be greeted with a little space, since in the Empyrean even by so great a saint as the Seraphic Teresa, he is respected and venerated. Moreover, if it is no small praise for a son or for a disciple to have had good fathers and masters in nature and in doctrine, it is greater to have merited and obtained them in the rearing and teaching of the spirit. For the causes of outcomes are always in the seed, and from the root comes and is taken what is praised or despised in the fruit. A generous and noble root infuses through the secret veins juice that spreads and displays itself in pleasant flowers, just as, if the root is bad and corrupted, the leaves sicken, the branches dry up, and the fruit is produced to its shame.

If then from a good upbringing by a father, if from an illustrious lineage, nothing comes forth but what is noble and well-mannered, as we saw in the holy customs that Suárez displayed in his early years, living in the world under the rearing of his illustrious and virtuous parents, from men so distinguished in holiness as those two named masters and fathers of his spirit in religious life in its beginnings, who doubts that our Francisco would emerge so complete and so perfect in virtue, and so holy and advanced in the school and exercise of it, as the subject and argument of this entire fifth part will say? This part will serve as a pleasant country estate and as singular

and spiritual recreation for those who will discourse through it, for they will be able to see, smell, and gather a variety of fragrant flowers and seasoned and healthful fruits of different examples and virtues.

And let me be forgiven this brief digression, which is owed to anyone who so justly merits it in posterity for the encouragement of the less perfect, not only considering the eminent holiness of Suárez, disciple and spiritual son of so distinguished a master of spirit, the venerable Fr. Baltasar Álvarez, but also the singular and exalted holiness of this preceptor of the most necessary and elevated science, pondering that he reached that very high summit of grace and holiness (of which mention has been made and St. Teresa spoke) even many years before dying (when many saints now canonized in the Church were living), having had only twenty-five years of religious life and forty-seven years of age, at which he died on July 25, 1580.

CHAPTER II.
OF THE TRUE WISDOM THAT DOCTOR FRANCISCO SUÁREZ POSSESSED

I do not speak of human wisdom, which I have treated at length in all that I have written until now, and which has on its side so many accredited witnesses as all his works have letters. And so great is the authority of his doctrine for everyone, whether he treats of points of faith or of morals and of teaching other truths, that one can rightly apply to him what the Angelic Doctor said of the prince of theologians, St. Gregory Nazianzen: "So great is Nazianzen's authority in doctrine that no one ever presumed to cast calumny on his sayings." True wisdom, said Cicero in his Tusculan Questions, with natural knowledge, is that which not only achieves the science of human things but more principally of Divine things. But much better than the pagan orator did the evangelical doctor, St. Augustine, write

it in his book on free will: "Do not consider wisdom," he says, "except that by which the highest good, which is God, is perfectly known and loved." If you ask me (a discerning person added elegantly) who is worthy without controversy of the name of wise, I say that he knows to whom the virtues taste good.

In the exercise of these, as on a touchstone, the fineness of holiness is known, and by their greatness the greatness of the saints must be measured.

It is a vice (said St. Augustine) of the intellect to incline more to thinking about and knowing those things from whose knowledge less benefit results for the soul, and some, having as accessory the knowing of God and themselves (which is the true wisdom, joining with it loving Him), become vain and are consumed in acquiring knowledge of the heavens and elements and in scrutinizing the secrets of nature. This very common vice of men is well known (St. Jerome noted) in that the better part of the ancient philosophers left their houses, their estates, their wives and their own lands, wandering through foreign ones, to go seek wise men throughout the world from whom they might learn new and unknown things, but not new and unpracticed virtues.

This defect and error St. Paul condemned when, being so excellent a master and doctor of the Gentiles, he wrote to the Corinthians that he knew nothing except Jesus Christ crucified: "For I determined not to know anything among you except Jesus Christ, and Him crucified" (1 Corinthians 2:2), having said before that he preached the same: "But we preach Christ crucified" (1 Corinthians 1:23). Not because the Apostle did not know other sciences, but because he judged as most principal the knowledge of God, and that the others were less principal and accessory. For this reason St. Augustine called unhappy the man who, knowing everything, does not know Him who made everything, just as he is happier who enjoys

the fruit of a tree than he who knows how to measure its height in yards and count with numbers its branches and its leaves.

And for this same reason a wise man piously said that true ignorance is knowing many faculties without knowing the faculty of the knowledge of Christ, just as true wisdom consists in attaining and knowing Him perpetually, even if one knows nothing of the other sciences.

This entire discourse will be, in general, a sketch and outline of the portrait of the subject of whom I write: truly wise, perfectly learned in the things of heaven. Great without doubt was the force of the human wisdom our great doctor reached, aided by the capacity God gave him and by his genius and care in fifty-four years of studies, readings, and disputations, and in twenty-three printed tomes, beyond the writings he left. But without doubt greater was the science of the life of the spirit and of the perfect knowledge of himself and of God, earned in seventy years of age, minus the few of infancy, because from the time the light of reason and the use of discourse began to dawn in him, the exercise of all the virtues also began in him. This exercise grew in the religious state with such new increases of perfection until death, with such reason and constancy so stable, that as a holy man he always preserved, like a sun, the rays of true wisdom, fulfilling in Suárez what the Holy Spirit says: "The holy man remains in wisdom as the sun" (Ecclesiasticus 27:11). Never yielding to the change and blind and foolish ignorance that sin brings in the sinner, which is why the same God added: "But the fool changes like the moon" (Ecclesiasticus 27:11).

Our father was always more punctual in giving God the time that his state and obligation demanded of him than what student and master required of him. More attentive to being a good religious than to being an excellent and great doctor, and first he wished and sought to become very learned in the science of the spirit rather than in the

sciences of the faculties he professed. And as he was so eminent in the first, he was so excellent in the second and less principal ones, and in all, so eximious.

In the Gospel that the Church applies to her doctors, Christ calls them salt and light. But St. John Chrysostom noted: "First salt, then light, because it is first to live well, then to teach well"—that He first names them salt, then light, because first the perfection of life, signified by salt, must shine in them, then the eminence of wisdom and science, figured by light. And so that this truth might remain more impressed upon their minds, the Gospel ends with the same sentence with which it began, calling great in the kingdom of heaven whoever first does and then teaches. Because, as St. Jerome noted, the erudition of the master is of no esteem when he is not very clean of the least faults and very attentive to all perfection. And this was also the reason why, after having told His Apostles they were the salt of the earth, which serves to give taste to foods and against corruption, and that they might be well prepared, He compared them to the sun or light of the world: "You are the light of the world" (Matthew 5:14). By salt some interpret wisdom and science, and by light, holiness, because they would not be apt for the ministry of the Gospel or for its teaching if they had not been adorned with the splendor of the virtues, because doctrine and life lead and bring the hearers to God, as Strabo, author of the ordinary gloss, learnedly pondered.

For this reason St. Paul, writing to St. Timothy his disciple, tells him: "Do the work of an evangelist" (2 Timothy 4:5), which, according to St. Anselm, was the same as telling him to join doctrine with holy life. "To be an evangelist is to live well, to teach wisely: to instruct subjects with morals and words." One who in this manner instructs his subjects and teaches his disciples shows himself full of a Divine and not human wisdom, and that he enjoys that which is perfect and true, as the acuteness of St. Peter Chrysologus noted:

"The magistracy stands from science, but the authority of the magistracy stands from life. What he affirms by word, he demonstrates by example. Therefore that science is true which has been mixed with virtues: that, that is Divine, not human."

Whoever carefully considers how much Fr. Francisco Suárez read, wrote, and disputed; the infinity of subjects he treated in his books and in his papers; the new difficulties, solutions, and arguments his great genius invented, can make a prudent judgment, it would seem, that he had neither time nor application for any study but that of his subjects. But whoever carefully ponders this part, in which his virtues are written, and considers them with judgment, will find him more of a student and more studious of them than of the sciences he professed, and more punctual and attentive to giving the first and best time to God and to his spirit than to the obligation of student and of master—although to attend and respond to both things completely, he did what he could, freeing himself from other things.

For which reason I am not surprised that in a letter of his, writing to a friend, he says (excusing himself that he does not write as often as the other desired) the following: "I received Your Mercy's letter, and all the favor Your Mercy does me in it, you owe to my will, for if it were up to this, Your Mercy would have many letters from me each day. But as I have so many things to attend to, I am forced to fail in these obligations and to write only when business demands it. And so I beg Your Mercy to forgive me if I fail in this, for in the memory and love I owe, I know I do not fail, and in my poor prayers and sacrifices Your Mercy has the part I can and should give." And at the end of it he adds in his own hand and proper writing these words: "This goes in another's hand because of my many occupations, which do not let me do everything by my own hand. Forgive Your Mercy the boldness, and I also advise this so Your Mercy will not think it is from

lack of health, for, thanks be to God, I have it entire and very good for serving Your Mercy."

All this he says in this letter, in which is shown and proved no less what I am saying, and was touched upon above: the affability, humility, charity, and holy and religious courtesy of Suárez. His nephew Don Juan Suárez de Toledo y Obregón sent it to me to satisfy the request I made of him and the desire I had to obtain some relic of his holy uncle and our father, as I had written to him. And today I keep it as such.

In sum, we can affirm of this servant of the Lord that he was no less holy in life than wise in doctrine, no less a perfect religious than a learned master. This earned for all who knew and dealt with him love and esteem: love for his virtues, esteem for his endowments. And if he was perfectly wise, it is because he was completely perfect. For the blessed spirits, who as more superior in holiness are closer to the throne of God (or are the very throne on which His Majesty and His greatness rest), Isaiah called Cherubim, which signifies plenitude of science. But we shall see this more in detail in the course of this part, discovering in it clearly that with his life this brilliant sun taught us that it does not suffice for one to know or to be wise, a doctor, a professor, a preacher, a master, if he does not execute the good he understands and if he does not obey the Divine commands. For true light illuminates and enlightens the understanding for wisdom and moves and inflames the will toward doing good in oneself and in others, whereby such wisdom comes to be perfect and true.

This the Divine Preceptor signified when He told His Apostles they were the light of the world, or sun, and called Himself in this way: "I am the light of the world" (John 8:12), where St. Anselm adds: "Therefore whoever follows me, illuminated by faith, knows and obeys my words." And this was the reason why the same Christ commanded that Apostolic men be girded and tightened when

they were to make the Gospel known to men. And at the same time He wished them to have lights burning in their hands, where by these lights all the sacred doctors understand wisdom and science; by the belts they also understand the perfection of the Christian and religious life. But of these two obligations, the first that Christ placed upon them was that they walk girded, as the Angelic Doctor acutely noted in his catena; the second, that they have lights burning in their hands, because the first thing the Lord wants in His own is that they act and live well, which is signified by the belts; the second and less principal thing, that they be adorned with wisdom and science, understood by the lights and torches burning that He commands them to hold in their hands.

To none of her distinguished fathers does the Church give the title of doctor when she declares someone as such without also giving him worship and veneration as a saint, nor does she acknowledge anyone as wise and learned whom she does not celebrate as virtuous and perfect, judging human wisdom to be of little esteem when it is not accompanied by another more superior and true wisdom, which is the adornment and exercise of the virtues, so that even if with letters the understanding is adorned, the will may be composed with the perfection of life. For this was the mystery of Sacred Scripture saying that the children of Israel left Egypt by the hand of Moses and of Aaron, because, as the acute Origen noted, both hands are necessary so that there may be found in us not only the knowledge of faith and of the Divine law but also the perfection of actions and of works.

CHAPTER III.
OF HIS LIVING FAITH

I give first place to this virtue, and to hope and charity (which I shall mention afterward), for being among all the most noble. And they are so because they look directly to God as their object, called for this reason theological, and the more perfect each one is in its acts, the more it strengthens those of the others, favoring each other with reciprocal correspondence. I shall also speak first of faith (as the doctors do when they treat in their matter of the three) not because it has the first place of dignity (for charity is the greatest, according to St. Paul), but of generation and order, as our eximious doctor notes, for being the foundation and base of the entire spiritual edifice. And for this reason St. Paul said of it that it was the substance of the things we hope for and the evidence of things not seen (Hebrews 11:1), because the goods to which the soul aspires through hope are supported on faith. And as substance sustains accidents, so faith sustains our hope, in such a way that no one will have the latter without the former, just as there will be no accidents (except by miracle) once the substance that sustained them is destroyed.

Although faith, the firm foundation of all virtues, the solid base of the life of the Catholic, is usually common to all the faithful, being the ring that God gives to souls when they are espoused to Him in baptism, nevertheless in the greatest saints this gift is accustomed to be more excellent, not with respect to the first truth that moves them to believe, but with respect to the mysteries they believe. Because motives of greater credibility precede, it is usually (as St. Thomas noted) on the part of the understanding more firm, more certain, and on the part of the will materially more intense and fervent.

Such was the virtue of faith that God communicated to Suárez, because having the Holy Spirit disposed his understanding and will with such great knowledge of all the mysteries of the law of grace, his spirit remained with such security and firmness in faith that

he did not hesitate to give a thousand lives for them. Proofs of this virtue are how much he did, labored, and suffered to follow Christ crucified and to make Him known through his writings, and that all might truly love Him. And these are the two greatest miracles by which faith is authorized (as St. Chrysostom notes): to work and to suffer great things, as happened to this servant of the Lord, as has been seen in this history and will be shown further on with particular cases that will manifest his invincible patience in injuries and tribulations, infirmities and labors.

To this inexpugnable patience and to a continuous doing good, and to constant faith in adversities, he animated himself by placing his interior eyes not on present goods but on future and celestial ones, knowing that the office of faith is to offer and present to the understanding these as most certain, and through them to sustain hope, patience, and the other virtues in contrary events and great afflictions. For so certainly does faith present to interior sight the coming reward or prize, and this immense, as if it were already enjoyed and possessed, since through faith it is apprehended by the understanding in such a way as if it existed. And it even makes whoever hopes for eternal goods await, hope for, and believe them with greater certainty, although future, than the temporal goods he sees before him as present and actually existing. For this reason Theophylact, Theodoret, and others say that St. Paul's calling faith the substance of the things we hope for is the same as affirming that it is a subsistence or existence of them, and the word hypostasis found in the Greek text favors this.

From this faith of his, so great, flowed those colloquies that, near death, he pronounced tenderly: "Oh, if God would dispatch me this night for the Holy City and Court of the Saints!" And the others I recounted in chapters seven and eight of the fourth part. An argument also of his most excellent faith is that most intense desire he

had and showed to be burned in living flames for it, as his book was that defended it against the heresy of England. And likewise what he writes to King James in it, offering himself for his conversion and salvation and that of his vassals, to give his life, concluding that tome with these words: "For if I obtain these things from you, raised up by the hope of some public utility, I shall spare no labor, but most willingly shall I spend and be spent myself for your souls." He wished to say, as is evident from the preceding words with which he speaks to the same English king, that in exchange for establishing in his soul the truth and Catholic faith, and in his kingdom, and to save his soul and those of all his vassals, he would do whatever he could, would most willingly deliver life and blood, alluding to what St. Paul wrote to the Corinthians: "And I will very gladly spend and be spent for your souls" (2 Corinthians 12:15), which, as St. Anselm explains, was the same as signifying to them that after giving for them whatever he had and doing whatever he could, he would shed and give very willingly all his blood and life.

For this reason Suárez himself offers in the cited place, speaking with the said king, to give him and his ministers an account of the truth of the faith he had defended, not only in writing again but by word, if necessary, or if the occasion permitted and arranged it, and to respond to everything that might be objected with all possible force, trusting not in himself but in Divine aid and in the power of truth, without regard to the dangers to which he thereby exposed himself. This same desire to plant the Catholic faith in the hearts of the inhabitants of England and to extend it throughout the universe is discovered in different apostrophes with which he ends each book of the six contained in the aforementioned volume he made in defense of the Catholic and Apostolic faith against the errors of the Anglican sect. In the first he exhorts King James with singular humility and courtesy to hear the voice of the Lord and not to show

himself hard to it, but rather, having set aside any human affection and availing himself of the acuteness of his genius, to ponder much and consider the antiquity of our Catholic Roman Church, and to see the novelty of the sect he embraces, and to follow the firmness of that one and the instability of this one; to set his eyes on the most wise doctors of that church, venerable for their antiquity and holiness, and to fear much and be horrified by the new deceivers and obscure men of his kingdom, the heretics. For in this way his desire will be fulfilled, which is that His Majesty may know the truth of our Holy Church and faith and the error and falsehood of that sect of his. This he says he asks very insistently of God.

Thus in this apostrophe as in the others, he persuades the English king to do the same and to leave heresy, placing himself under the bosom of the Catholic Roman Church and true faith, alleging various reasons and motives, after having at length treated and disputed the points ventilated in that tome, which is to manifest clearly the errors of the Anglican sect and the splendor, truth, and purity of our faith. For all of which, meritoriously in the approbation he gave to the aforesaid tome of Suárez, the Most Illustrious Lord Don Martín Alonso de Melo, Bishop of Lamego, said of our father that he was adorned with an ardent zeal for the faith. His words are, speaking of him: "The most renowned author and most eminent theologian, with ardent zeal for the faith, strong in the powers of wisdom, drew his pen for the Church of God laboring in England against the raging plagues of heresies in that kingdom."

Since faith is an infused intellectual light by which we assent to the mysteries revealed by the authority of God who reveals them, the excellence of the exercise of this virtue consists in the firmness of assent and the purity of motive. Both shone with excellence in Suárez. Faithful witnesses of the firmness are his theological writings De Fide and those he sent to the English king that I mentioned, and likewise

of the purity with which he assented to the revealed mysteries by the sole authority of God who reveals them, without his constant firmness admitting dependence on any other motive.

Encouraged by this virtue, he broke the bonds of the world, placed its honors beneath his feet, forgot its vain hopes, aspired only to a retreat in his cell, was inflamed with Divine love and with zeal for souls, did not hesitate for their good to risk his own life, always sought the greater glory of God, which consists in doing His will, which is manifested in that of prelates, His ministers, from whose commands he never departed, nor without them did he undertake any business, employment, or exercise. That this was his target in his works, and to show the truth and sincere faith in his writings, and the spiritual good of souls, he himself ingenuously and humbly testifies in the last-cited apostrophe, saying: "Not for the praise of victory or the ostentation of genius or doctrine, but that truth itself may conquer and the shadows of errors be expelled, and that Christ may reign in all things, this I have had especially in my prayers."

This holy man and eximious doctor lived continually by faith, as so just and truly such, since he conformed himself until death with the will of God, that faith having resulted, as we saw, from defending the immunity of His Church, from the labor and weariness he took and placed in this. He fed his soul on eternal truths, as many of his books proclaim, without admitting through the senses the bland deceits of this life, as lying as it is flattering, as the candor and purity of his own life manifested. It is not the same to live in faith and to live by faith. In faith all Catholics live, and by faith those who are perfect live. Therefore, although whoever believes the mysteries or articles that are proposed to him lives in it, and exercises it by believing what he does not see because God says it, he does not live by it except he who governs all his actions by its light, which, though dark, illuminates. And this St. Paul signified when he said: "My just

man lives by faith" (Romans 1:17), because by faith the life of the soul begins, is conserved, is advanced, and is promoted, with which it lives by grace and justice, since by the same causes by which something is produced, by those same it is conserved and grows.

Our venerable father lived in faith and by faith, since in him it was never dead but continually alive, all his operations always adjusted to its governance. And as the charity that vivified it was not dead but alive, it inflamed him with holy and fervent zeal to spread it through the world among all peoples and to defend it among heretics, sending, since he could not go in person, his children—I mean his writings and books, worthy of such a father and of his fecund understanding—by means of which evangelical preachers and doctors clear and break up the uncultivated forest of paganism, putting the plow of the Divine word through the barbarous lands, full of weeds and thorns, watering them with their sweat and with their blood, so that (as Isaiah says) in the dry places where dragons lived, the reed and rush might be born, Suárez having placed his sweat in giving them materials of such utility, with whose light also the heretics are frightened away, bloody wolves who make such cruel carnage in the flock of the supreme Shepherd. All his life was a continuous homage to the Catholic religion with voice and with pen.

Our Lord had chosen him as common and universal master of the world, so that he might confirm the Catholic in the true faith and teach it to whoever is deprived of it. And so it was most important that they see it shine in his works and that he leave them to posterity illuminated, so that hardness and stubbornness might remain more easily convinced by the energy of his pen united with the efficacy of example. His writings are preaching unceasingly against errors, and will do so until the day of judgment, diffusing the clear knowledge and living lights that God communicated to him of the mysteries of faith, which were so many that bringing them to

consideration, unable to do more with himself, he remained elevated in their greatness, as will be said in its place. The fruit he has made and will make with them in the world will not be water in passing, like that of preachers and confessors, which is limited to those present and ends with their life, but will last eternally, extending to the absent and those to come, and will be like those trees that St. John saw in the City of God, planted on the banks of the river that came from the throne of the Lamb, which never withered, and each month gave new and seasoned fruits, and even the leaves served for the health of the peoples (Revelation 22:2). For the leaves of his books, which time will not wither, have given spiritual health to many souls and will always produce new fruits.

So that to the doing, which is the first miracle of faith (as I said above with the golden mouth), the second of suffering might not be lacking (beyond what we shall see, speaking of his patience), at the same pace that he persecuted the heretics with the sharp sword of his valiant pen and defeated and undid their errors, they hated him, as is evident from what has been recounted in another place—although it was the greatest glory of Suárez to have had such fierce hatred and abhorrence from the disciples of Luther and Calvin. As it was greater praise for those two luminaries of the Church, Jerome and Augustine, to have had those heresiarchs Helvidius and Donatus write pasquinades and defamatory libels against them. Petilian the Donatist was not content (says St. Augustine) to blaspheme my monasteries and convents of religious; with greater fury he spat against me the venom of his slanderous tongue for having been their founder. This same thing the enemies of the faith have done against the eximious doctor, doing it against his person and his writings, which are the knife of their errors, spreading among the ignorant populace lies and calumnies to obscure that torch of light that God placed on the candlestick of His Church when the shadows of errors and sins

prevailed, trying even after he had attained in the world such name, credit, and fame among the gravest and most learned Catholic men, to topple from the summit of esteem (to which he rose through his most sublime works) this column and prop with which God strengthened His Church when the heretics themselves threatened its ruin. Suárez can justly say of himself, seeing himself reviled by these people, what St. Jerome said of himself, vituperated by the heresiarch Helvidius: "Your reproaches are my glory, for with them I enter into the number of the ancient fathers who were persecuted by heretics, and with the same tongue with which you dishonor them, you speak ill of me. I consider it a singular favor that I, who am the least, should have my reputation pass through the teeth and fangs of the dogs, who are the heretics, through which passed that of the ancient fathers."

CHAPTER IV.
OF HIS FIRM HOPE

I treat here of his hope, because this virtue presupposes the other, which is faith, because by faith the object of hope is known. The hope Suárez had was very much a sister of his faith in perfection. A great argument of the firmness with which the virtue of hope took hold in his heart was having his heart so detached from all that is visible, as it was dependent on the eternal. Clear proof of this is having had as his only delights the exercises of prayer and of study, abstracted insofar as was possible from creatures. Though necessity, charity, or obedience obliged him to converse with them, nothing of them stuck to his heart, distrusting them and himself, and placing his total confidence in God. From this originated his saying in any business or adversity, "All for the better, all for the better," always hoping (and making it understood with these words) that what was most convenient and of greater Divine glory would result.

In the midst of the storms of contradictions and of opposing opinions that rose against him and his doctrine, casting anchor in God (who never changes) with the anchor of his firm hope, free from disturbance, he enjoyed a supreme peace and tranquility, and God Himself brought him to safety, this His servant finding firm land in the inconstant waters. No one gained entrance to his acquaintance for any of the reasons that shine to the eyes of the world, which he never looked at, but only for those that were for the benefit of souls. As he dealt with men only for the business of God, he did not entangle himself in more knowledge of them than in relation to what he dealt with them about.

The firmness of this same virtue kept him standing firm so many years in the immense labors of so much writing that he printed, in the constancy of the continual penance and mortification he practiced, taming his flesh so it would not rebel against his spirit at some time, in the frequent prayer with which, favored by the encouragement of grace, he penetrated the heavens to solicit new aid, in the indefatigable solicitude with which he sought to conserve the purity of his soul, never losing baptismal grace (as will be said further below and has been touched upon in another place), preferring this good to his very being, in the detachment and disengagement from the things of this life so they would not hinder the swift flights to the eternal, and in the calm and joy with which he prepared for death. Finally, even to death the greatness of this confidence in God lasted for him, since on seeing himself near it, he said that of David: "I waited patiently for the Lord" (Psalm 40:1), as was declared in its place. And he showed it no less with the other words of the same prophet: "I shall be satisfied when Your glory appears" (Psalm 17:15). And with those of the most sweet names of Jesus and of Mary, which in taking them into his mouth, he found at once the place in Sacred Scripture or of the saint he was seeking, as will be seen further below.

The highest and most secure point of hoping is in a successful joining of the most solicitous working with the most encouraged and least presumptuous trusting. He had this not only with respect to the eternal end but also to the honest ends of this life, applying the possible and decent means, without basing his hope on them or on any other living creature, but only on God, on account of whom he availed himself of them. This was well seen in the execution of the most glorious undertaking of this eximious doctor, which was to persuade the world, beyond the original innocence of the Mother of God, of the greatest fullness of her grace and glory over all pure men and angels, even considered together, and to establish this truth in the schools. For although at the beginning of his studies, that is, being a hearer, a student, the same Virgin came to thank him for this labor, as I said in another place, he did not become careless with the benefit received, neglecting to place all the diligences he could and knew, giving himself to his studies and tasks with such indefatigable tenacity as if at the cost of his study alone he was to achieve triumph. However, on entering the battle, he distrusted his studies and gave himself to the protection of the Virgin, sovereign doctress, as if he had not prepared himself. He studied as if the victory were to be owed to his diligence alone, and he trusted in Divine aid alone as if he had not prepared or studied, on an occasion when even the master who was to preside over him was his opponent concerning the aforementioned opinion, as we saw in its place.

He had learned this lesson from our great master of spirit and father, St. Ignatius of Loyola, and this saint from the Divine One. For as is recounted in his life, he said on a certain occasion that God our Lord had taught him that in the things of His service he should take or use all honest and possible means, but in such a way that he not base his hope on the means he was using, but on the Lord, on account of whom they are taken. But if David said that to speak of the

Divine mysteries he placed confidence in the power of God alone, because he had not exercised himself in the study of letters (if the interpretation of some is true, who thus understand these words of his: "Because I have not known letters, I will enter into the powers of the Lord; O Lord, I will be mindful of Your justice alone" [Psalm 71:15-16]), Suárez, after such continuous studies to defend that point (and other new ones in favor of truth), placed all his hope in Divine aid, solicited through the intercession of the Immaculate Mary, his principal patroness, as if he were not lettered or had not prepared himself.

Although I follow another explanation of the cited place from David, who wished to say that although he had devoted himself to the study of letters and of contemplation and knew human and Divine sciences (and the book of Psalms that he composed indicates it, and that in which he sang: "I have understood more than all my teachers" [Psalm 119:99]), nevertheless he did not nail his hope on human diligences and counsels, nor on the astuteness and prudence of this age, but totally on Divine omnipotence, in which, as in a castle or inexpugnable fortress, he hid himself. This was also the doctrine that our father and eximious doctor practiced both in literary questions and disputes and in all the other business he undertook for the greater glory of God and advancement of souls, composing with admirable skill confidence in the power and mercy of the Lord with care in working, without confidence lessening solicitude, nor the latter arising from less confidence.

This theological virtue of hope is, and is called, the firm anchor of the soul in the tempests of life, with which the navigators in the stormy sea of this age hope to arrive at the port of eternal felicity by the means that Divine Providence disposed to achieve such happiness. These means are, for those who use reason, good works done with the encouragement of Divine grace. Proof of all this is what

has been said until now of Suárez—I mean, the care he placed in applying those means and in encouraging his spirit with the supernatural hope he had fixed in God, and of arriving at the secure port of glory with Divine aid. And the wide field we shall be discovering of his examples and virtues will show the same, whose beautiful squadron, which moved away from the region of vices, were births of his firm hope, which published the efficacy of the desire for eternity, regulated by the success of faith. Manifest argument of this were both the tender colloquies and pious affections he made and had in his last illness and which those who assisted him heard, and the sweetness he experienced in his death, without having any fear of it. Rather, when asked if he feared it, he responded (among other words I recounted in chapter eight of the fourth part): "My God and I understand each other well; of the rest I have no care."

With such secure hope of attaining the eternal prize was this servant of the Lord at that hour, who wished to reward him in this way even before finishing his life, for the exercise he had practiced in it of this virtue, which consists in an efficacious desire to possess God eternally, giving the most real proof of it, which is the works that vivify faith, for being the constant execution of the means, the clearest demonstration of the efficacy of the desire to achieve the end. He founded this desire for eternal felicity on the firmness of faith, which determined his will to cooperate with Divine grace. This is the purest means of the virtue of hope, as being furthest from brushing against one or the other extreme of presumptuous or of despairing. For this reason St. Ambrose said that the firmness of hope is known by the works that the desire for heavenly goods executes, founded on pure faith.

CHAPTER V.
OF HIS INFLAMED CHARITY TOWARD GOD

If, as all the fathers and doctors who treat of the three theological virtues discuss charity in last place, following St. Paul, who, numbering them, places hope in the middle after faith, before charity, writing to the Corinthians: "And now abide faith, hope, charity, these three; but the greatest of these is charity" (1 Corinthians 13:13), so also I (after having spoken of the living faith and firm hope of Suárez) will show in this chapter the charity in which his will burned.

It is the form of the others, this virtue, the end of the spiritual life, the summit of perfection. It is so generous that neither fear moves it nor interest inclines it; Goodness alone without limit draws it after itself. With this sovereign virtue we love God, not for fear of punishment or for hope of reward, but for being who He is, infinitely good. All the virtues are ordered to charity as to their end, because it, among all, is what unites us with God, the ultimate end of all things, with whom it unites us immediately, as the most proximate. In it consists Christian perfection, and for this reason the certain rule of the holiness of each one is charity, because it is holiness itself, or so conjoined with it that as it grows, it is necessary that the very holiness and perfection of the other virtues grow in the soul.

By this north then we must discover with greater certainty the height of perfection to which God raised this His great servant, and also of holiness, because in truth perfection is nothing other than holiness. Thus the Apostle said: "For this is the will of God, your sanctification" (1 Thessalonians 4:3). And for one to be called and to be holy, perfect, it is not only necessary that he be free from sin and have a clean conscience, but also that it be adorned and enriched with

such and so many virtues that it be made a dwelling of the Holy Spirit. For this reason St. Chrysostom said: "Not only the cleansing of sin makes one holy, but also the presence of the Spirit and the opulence of good works." Which must especially be understood of the virtue of charity, which although in merit and perfection is superior, according to the Apostle cited above who says, "The greatest of these is charity," is in generation posterior (and for this reason it is treated after faith and hope), of which Suárez gives the reason as follows (and which was pointed out): "For just as alteration precedes generation, so the movements of faith and hope dispose man to justice, according to Trent, session 6, chapter 7. Which justice either consists in charity itself, or certainly, which I believe is altogether more probable, charity is its principal affection, as was said in the matter of grace."

This distinguished virtue, then, which is the crown of all the virtues, as queen of all, is what always reigned in the soul of Fr. Suárez and gave ultimate perfection to his works. The principal argument of the love he had for God is to see how he sought to serve Him all his life. In the springtime of it, leaving the world and its hopes and himself with them, he consecrated himself to the Lord in religious life to better serve Him and love Him more. In religious life he lived fifty-four years with such purity, perfection, and observance that not only did he not commit in such a long time any mortal sin, as was evident from the testimony of his confessor, but also (a very singular and rare thing, and one for which alone he merited the epithet the Pontiffs gave him of eximious) in these fifty-four years, those who lived with him noted no action in him that could be qualified as a venial sin committed with advertence. Thus two learned and grave priests, placed in ecclesiastical dignities, of many years who served him as secretaries and communicated with him with greater frequency, affirmed under oath, one of them adding that he never spoke an idle word, not even lightly. But with longer experience those who lived

with him all his life deposed this, who as more domestic witnesses could better observe his actions.

Household witnesses are usually the least easily satisfied; they are watching all actions, and it is very difficult that all be successful. One in which one fails tarnishes and casts suspicion on the others. And when all are successful, they lose veneration for them because of the custom of looking at them. None of this could diminish in those of the household the opinion of the holiness of our venerable father, because even on notice there was no one who noted any imperfection or fault in him advisedly in any rule, however minimal, of his institute, being of all of it so rigorous an observer as others could be of the gravest precepts and most severe. Who does not see that such exact and punctual observance was an effect of the perfect love of God? This and his other virtues were such that in the very frequency of sights, admiration increased because they were rare, and veneration for his person, which is the proper privilege of those who are very holy and more similar to God. How much Suárez was so is drawn from what we have written and from what Solomon says, that fine charity is the keeping of the Divine law, and the keeping of it is to live in the glory free from the corruption of the earth, which are the sins. And this exemption and immunity from sins with the adornment of virtues places a man at peace with God and makes him similar to His infinite Deity.

Three degrees the mystical doctors distinguish in this virtue of charity, of which they place the first (and it consists) in the exact keeping of all the precepts; the second, in that of the counsels; and the third and most perfect in the inflamed and burning love of God, which comes to be so great in some souls and so ardent that it seems they cannot live without God, this life serving them as tedium, and desiring to die to see their beloved, even if passing through most cruel torments. "The third degree of charity" (says the Seraphic Doctor St.

Bonaventure) "is to burn with such affection toward God that without Him you cannot live, constrained by the desire to be dissolved and to be with Christ; for such persons to live is in patience, or rather in tedium, and death in ardent desire is through hard torments."

With how much perfection this eximious doctor achieved the two degrees of charity has been clearly seen, since he bent his neck to the yoke of the law of God with such tenacity, girding it with the yoke-straps of His commandments, and put his shoulder to the evangelical counsels, following them without showing weariness or heaviness until death. This second will be strengthened more, beyond what has been recounted, when his obedience is spoken of and the exactness with which he kept the rules and constitutions of the Society. The first I corroborate with the testimony of most grave men who affirm of Suárez that in all his life he did not commit mortal sin, not only in the fifty-four years he lived in religious life, as has been proved, but also not in the sixteen he spent in the world.

Here alone I shall allege in proof of this what Fr. Antonio de Arana recounts of him in chapter one of book one of his life, where he says that from a boy he was old, and that he never departed from the way of truth, alluding to what Sacred Scripture writes of Tobias, a holy man (and I cited in chapter 4 of the first part of this history): "When he was taken captive in the days of Shalmaneser, king of the Assyrians, even in captivity he did not forsake the way of truth. And though he was the youngest of all in the tribe of Naphtali, yet he did nothing childish in his work" (Tobit 1:3, 10). Which was the same as saying that he gave himself always from that age when the use of reason dawned for him to virtue, without falling into mortal sin. "The way of truth is" (our Gaspar Sánchez interprets) "which never deviates from the law, from right custom, and from the Divine will." The same that Arana recounts of Suárez from the time he lived in Granada, he

affirms of him from when he was in Salamanca until entering the Society, writing in chapter 2 that in all the three years he heard law in that school, our Francisco proceeded, though in the midst of so many occasions and dangers, with the virtue and restraint with which he had proceeded in his homeland and in his earlier studies, without letting himself be stained by the vices that are accustomed to stick to youths. And for this reason Arana, already cited, said of him that he was aged in his customs from puerile and juvenile age. And finally in the same second chapter he adds that in all ages the Lord had him as entirely His own.

But Suárez not only reached these degrees of charity, but climbed to the third, of which manifest indications were the ardent desires he had and revealed to see Our Lord. These made him burst forth, even being a young man, in those words of David: "I shall be satisfied when Your glory appears" (Psalm 17:15), and in the others, already near death: "I waited patiently for the Lord, and He inclined to me" (Psalm 40:1). In which last (according to the exposition of St. Augustine and of other fathers), he declares in the person of his people the long expectation he had of his redemption, that he awaited it more than four thousand years, and finally it was done, the Lord freeing the human race from the miseries into which it had fallen through the sin of the first man. And in these same words Fr. Suárez signified to us that it had already been very many years that without intermission and intensely he desired that hour of his death, and with joy awaited it to be able to see God and enjoy Him eternally, whom he loved so much, and he gave thanks that that hour had already arrived and that He had heard his prayer and desire, which is what it means to say: "And He inclined to me."

This same thing published the joy with which he received the news of the danger, and the request of this most candid swan, before ending his life, that they sing for him that other psalm of David:

"How lovely are Your tabernacles, O Lord of hosts! My soul longs and faints for the courts of the Lord" (Psalm 84:1-2), in the manner I declared in chapter 6 of the fourth part. Nor did the holy father manifest these same desires and ardent love of God any less with the peace and calm with which he died, and with that so admirable saying he formed before expiring: "I never thought dying was such a sweet thing." But what a singular and great argument of this his inflamed charity was that saying, bathed in tears, speaking of the conversion of England to the holy Catholic faith and of the tome he had written in defense of it: "Would that I could give the blood of my veins on this occasion, and my life in such a glorious enterprise!" The desires he showed to be burned with his book in defense of the holy Church and faith equaled this (so great was the vividness of this and its intensity in our father).

Although there is in him not much to be surprised at from this, because if it is a hard thing for the soul to separate from the body when man dies, it is harder to separate from itself, and hardest to separate from its God after having experienced mystical union and the delicious and sweet embraces with that supreme and infinite Goodness, as this eximious and mystical doctor had proved. For, as St. Augustine teaches, what the soul is for the body, that is God for the soul. And thus it comes to be less pain to cease animating the body than to cease loving God. And I also infer from what was said that Suárez's courage for martyrdom did not fail, but martyrdom failed the desire repeated before in his breast with great anxieties, and afterward with great pain that it not be executed in him.

By these steps one ascends to the reclining place and rest of the peaceful and true Solomon, which is the fourth degree of Divine love, hidden treasure and manna, great felicity and the greatest that in this life can be desired and possessed. And it consists, according to the doctrine of St. Bonaventure, in the defect or lack of understanding

and excess of will. It is called thus not because the operation of the understanding ceases entirely, but because in comparison with the superabundant love that the will enjoys, what the understanding works is so little that it is said to fall short when so much is left over to it of Divine gifts. In such a way that when the understanding goes seeking the immense and supreme good, having found it, without entering into the foreign jurisdiction of another power, it leaves the will to do its office and enjoy and possess it, and closing the door behind itself, made silent, it unites perfectly with God. This joy the supreme masters of mystical theology, St. Dionysius the Areopagite and St. Bonaventure, call contemplation and superintellectual love. The soul that possesses it says and does things that seem to worldly eyes to be nonsense, that it lacks judgment when it has it most, that it is outside itself when it is most in itself, that it is mad when most sane; it is celestial inebriation and holy madness.

Of all the perfections of this supreme degree, which are very briefly encapsulated in the aforesaid words, we shall find copious material in this fervent lover and eximious doctor if we refresh the memory of various passages that have been recounted of his religious life, in which he showed the excessive and most intense love he had for God continually. In which love, conjunction, or union with God consists holiness, which is the plenitude and origin of it. "Holiness is complete purity," said St. Dionysius. Holiness is the love of God and a total purity that is born from the same love and union with God and with celestial and Divine things. And for this reason whoever with all affection is united with God and adherent to Him is pure and holy. And the more he transfers and transposes all affection into God, he always grows more in holiness, directing all his thoughts, desires, works, and wishes to draw closer each day to God Himself. To whom Suárez, having directed all his affections and actions with the rectitude of intention and purity of conscience that we have seen and

shall see further on, one can well infer the most high degree of holiness and of sublime charity to which he had ascended. And likewise anyone will infer, when he comes to know the very elevated contemplation to which he arrived, of which we shall make mention further below.

CHAPTER VI.
OTHER ARGUMENTS OF HIS ARDENT CHARITY

A sign and clear proof of his resplendent holiness and burning charity and love of God was also that most stable and singular conformity he had with the Divine rule of his affections and actions, which is the very will of the Lord. In conformity with the eternal law that exists in the understanding of God likewise consists being holy, for that man is perfect and holy and truly wise whose will and work conform to that eternal law, that is, to the Divine mind and will. Because as this is really the same as His understanding, and therefore essentially and necessarily conforms to the eternal law and corresponds to it entirely, it follows that the will of God is the rule and measure of all perfection and holiness. And as this conformity in God is infinite, for this reason His holiness is infinite, and created holiness will be so much greater as it conforms more to that rule. Since Suárez's will was so conformed to this Divine rule, observing so punctually not only the precepts of God but also the counsels and all that was to His pleasure, with such exactness and punctuality as has been said and will yet be narrated, it is deduced how perfectly his soul was united to God in the midst of that defect of understanding (when he was never more wise or of better judgment) and excess of will of which we have spoken, enjoying that intellectual love and profound contemplation.

The holy madnesses that always accompany this fourth degree of love were seen and found in Fr. Suárez, since he risked his life for love of God and of neighbor and of His holy Church, as is evident from the labor he placed in the business of the magistrates of Lisbon, from which his death originated, and from the desire he had to lose honor and suffer torments and reproaches for love of the same God and of his neighbors, and to avoid in them some offense against the Divine Majesty, without hesitating to expose himself to danger of dying to save or seek the spiritual good of a single soul, as will soon be seen. Manifest proofs of this fourth degree were the raptures or ecstasies he had when placed in most high contemplation (of which we shall speak in the sixth part), and having been seen lifted from the earth, the impetus of the amorous flames toward heaven making even his body fly, where his spirit fixed its aim as its target. And so that all the world might know the Etna of Divine love that burned in his breast (which though human seemed to be seraphic) and the size of this conflagration, God wished to manifest it with public and visible signs, ordaining that most brilliant sparks leap from his face and splendors shine forth, which we shall discover and see in the part I cited.

Finally, we can trace the excellent degree of charity that Almighty God placed in our eximious master through the three effects that St. Ambrose indicated, in which the excellence of this Divine virtue shines: these are death, jealousy, and wings of fire. Death, because it undoes the old man, making the soul die to the world and live only for God, not living in itself but Christ in it. Jealousy, because with such affection it seeks the honor of the beloved that it pardons nothing in exchange for Him not being offended. Wings of fire, because consumed by its flame in earthly things, it lifts the soul to God in most high union.

How dead Suárez was to sin and to vices all the time of his life is sufficiently drawn from the course of it, from what has been touched upon in this chapter, and from what I recounted in the second chapter of the second part, where I alleged different testimonies of most trustworthy and grave persons who lived with him many years, who affirmed they never saw or noted anything in him that could be not only venial sin but not even imperfection. With this, this perfect man could say that of St. Paul: "I have been crucified with Christ; nevertheless I live, yet not I, but Christ lives in me" (Galatians 2:20). I am crucified with Christ through the religious and holy life I lead, dead to the old man, in such a way that not so much I as Christ lives in me, because there live in my soul through the grace of the same Christ (which impels me to good works) His humility, fortitude, joy, peace, and the other virtues, not concupiscence or my own will.

The reason is that our Francisco was as if dead to all other things, without caring for them or applying his attention except to those of Christ and that touched Him, and these alone found him alive and disposed to undertake them, being pleased with those of His honor and glory, those exercised otherwise or against the same Christ being displeasing to him. Therefore, if the Apostle wished to say in the cited words that His Majesty taught in him, preached, prayed, labored, suffered, and did all his works in such a way that Paul seemed not so much Paul as Christ, and that Paul was transformed into Christ and Christ into Paul, we can affirm the same in some way of our eximious doctor through what has been pointed out until now and we shall say in what remains of his life, and because his charity, the love he had for God, was so elevated. For, as St. Augustine noted: "Each one of us is such as is his love: if you love earth, you shall be earth; if God, by participation and by grace you shall be God," and in imitation and likeness. Because love transforms the lover into the

thing loved, as St. Dionysius notes, and for this reason Hosea said: "They became abominable, like the things they loved" (Hosea 9:10).

How much the zeal, the second effect of his inflamed charity, shone and displayed itself in him will be declared in the following chapter, which will treat of the love he had for his neighbor. And I explain it in this chapter supposing that since jealousies are children of love, as has been touched upon (and St. Augustine noted), the more love a soul has for God, the greater will be the jealousies with which it will be moved for His honor to look and respond. Since Suárez's love for God was so fine and exalted, what ardent jealousies would proceed from it? He loved God intensely above all loves, and thus upon seeing offense to Him, jealousies took hold in him that inflamed everything, and these flames consumed his heart. And as compressed fire bursts out and makes an exit, so the jealousies for the honor of his God and of the Church, His spouse, and for the spiritual good of the faithful made an exit in him, moving him to take up the pen even against a powerful king like the Anglican one, and against any other magistrates or great lords, as has been recounted in this history. And they incited him to desire so fervently for the same ends to give his life, even if alive in a bonfire, accompanying in it his book delivered by the heretics to the flames. The fact is that Suárez was soaked in the holy oil of charity, with which he easily caught fire in other living flames of interior fire upon learning of the offenses committed against his Lord and Father. And as he was such a good son and faithful servant, zeal consumed him, pained that they were not remedied, being able to say with truth with the prophet king: "Zeal for Your house has consumed me" (Psalm 69:9).

Raised in this way among flames of Divine love, his burning spirit enjoyed in close union the most pure embraces of the spouse, continually invisible. And with the wings of fire with which his loving heart flew to God, he embraced his neighbors closely, gathering them

within himself to solicit their good and flee their harm as if it were his own, as will soon be seen with various cases. This so great Divine love was the cause of the ecstasies he had (and we shall mention in their place) and that sustaining himself in the air when he prayed was the flight of the wings that emerged as the third effect of the same charity. And thus they rightly and well opined, those who said that Suárez's holiness surpassed his doctrine, since he made greater esteem of being in love than of being learned.

Nor did this love and charity lack its four properties that St. Dionysius numbers, saying of the first that love is a unitive virtue: "Love is a virtue that makes union." This union the Apostle signified in the cited words: "I have been crucified with Christ," I am united and come to be as one same thing with Christ crucified. The second property is a drawing together, a mutual correspondence, with which God and man reciprocally love each other and alternately wish and procure goods for themselves, so that they can say with the spouse: "My beloved is mine, and I am his" (Song of Songs 2:16). St. Paul also intimated this when he affirmed that he lived in Christ and Christ in him. The third is to think assiduously and to have Christ and God in the eyes of the understanding, because love is a bond of souls, and it can never unite those who love unless it joins their thoughts. The cited Apostle also touched on this, using the words "I live" and "He lives," that is, with rational life of memory, understanding, and will. The fourth property of this virtue, as the same St. Dionysius notes, is ecstasy, which transfers the lover into the objects he loves.

Let us hear what this saint writes: "Divine love causes ecstasy; it moves lovers from their state and does not allow them to be in their own right, but transfers them wholly into those things they love. For this reason that great Paul, when he burned with Divine love, made a participant in the virtue of that ecstasy, said: 'I live, yet now not I, but Christ lives in me' (Galatians 2:20), as a true lover

suffering mental ecstasy. And we shall dare to say that the very Author of all things, by the greatness of His loving goodness, goes outside Himself, extending to all things that exist by the multiple reason of providence." In these last words the holy Areopagite wished to say that ecstatic love impelled and as it were snatched God not only to communicate Himself and His goods to creatures through creation, but also moved Him to communicate the hypostasis of the Word to the creature or human nature that He took through the Incarnation, according to what St. Paul writes of Him: "He emptied Himself, taking the form of a servant, being made in the likeness of men, and being found in appearance as a man" (Philippians 2:7). Ecstasy then transformed the Word into man (without leaving Divinity), and this one crucified and having the appearance of a sinner, because we are sinners and worthy of death and the cross, for Christ took our form through the great and ecstatic love He had for us, sin being excepted, which He could not commit.

These four properties made inseparable company with the eminent charity of our venerable father, both through the so singular union (by means of grace) he had with Christ through the imitation of His virtues and likeness to Him, and also through how much he loved God and was zealous for His greater glory, diligently seeking that it be done in all things and that all seek it, in the way he could, as has been seen in the course of this book and will be manifested even more. And finally through the continual presence he had of God Himself, in the manner that will be said in another place and has been touched upon, and through the ecstasy of love, which, it seems, dilating his heart, transformed it into that of Christ, and Suárez was transformed into Christ, as the father of Christian eloquence, St. Chrysostom, said of St. Paul over the words "I live, yet now not I, but Christ lives in me," writing thus: "Therefore the heart of Christ was the heart of Paul, and the tablet of the Holy Spirit and the volume of

charity," because of the great fire of charity that burned in his heart. He called it the heart of the world because it received within itself all cities, peoples, and nations, desiring that God might reign in the souls of all mortals through grace. These were the vehement desires of Suárez, and these incited him to labor and write so much, as we shall ponder further below.

And if, as our most learned Cornelius à Lapide noted, various saints enraptured in love of Christ experienced or felt that ecstasy of the same Christ mentioned, like St. Francis when a Seraph impressed the stigmata upon him, and St. Dominic on the occasion when he raised the consecrated Host at Mass, his body remaining elevated on high and made like a fire or burning coal externally because of the flame that inwardly consumed him, directing himself or flying toward heaven to unite himself with Christ, who was the target of his love, and as if to plunge into Him, we shall likewise find that our doctor and father felt or experienced it, suffering and enjoying ecstasies or similar raptures, his face being seen as converted into burning coals because of the fire in which his heart burned and the lights that heaven communicated to him, as the sixth part will manifest, as I said.

CHAPTER VII.
OF THE LOVE HE HAD FOR HIS NEIGHBOR

Since the virtue of charity, as has been said, rests principally on the law of God, which beyond love of God contains love of neighbor—these being the arms of perfection and the two poles of this heaven, inseparable from it—for this reason one cannot be perfect or truly wise without fulfilling the one love and the other. And the greater these are, the more will whoever has them grow in perfection.

The inflamed charity he had with his neighbor then was singular and the greatest to which the most holy and perfect men usually arrive. He was never burdensome and troublesome to anyone, gentle and affable to all, as agreeable in his conversation as humble, as discreet as spiritual. Nothing more cheerful was seen than his gravity, nor more grave than his cheerfulness. He loved all as brothers and treated them as equals, and for this reason all respected him as a father and venerated him as a master. If at some time he dismissed not so cheerfully some disciple of his from among the brothers of the house who came to ask him his doubts at a time when his study was interrupted, he remained very sad and grieved by this, and then, as if the father had done him some injury, he sent to call him to come at such an hour, and asked him with much humility and acknowledgment to forgive him for not having heard him with as much benevolence and charity as he was obliged.

He felt with tender affection any evil and trouble of his neighbors, and principally the spiritual ones, which alone, he said, merited the name of evils. And the same Urban IV left written when he said: "Sin properly is evil and most worthy of being called evil." And for this reason the Stoics felt, though pagans, and it was their saying: "Nothing is to be feared except sin." He had given orders to the porters that they call him at any hour for all who wished to confess with him and sought him for this. And though he was so avaricious of time and so rigorous an estimator of it, he had none as better spent than what he employed in hearing confessions, and many of them general. Whoever has experienced directing a continuous chair of theology for the space of many years (our father read it for more than forty) and occupying a confessional at any hour of the day hearing confessions of all sorts of people, both ordinary or particular and general, will be able to form some concept of the ardent zeal and charity contained in that order and in the prompt execution and

function of both ministries to which Suárez so entirely devoted himself. He could easily excuse himself from the so exact, ordinary, and universal assistance at a confessional, which is usually a more burdensome ministry than reading, and its labor more hidden and of less applause, since neither did obedience oblige him to it, and it excused him from the reading. But his charity embraced everything.

Beyond this, no necessary obligation of his study or of business, however grave it might be, made him deny himself to anyone who came seeking him for the good of his soul, or to ask him for consolation or counsel in his soul, or to ask him for advice in his doubts.

The holy father being at a farm withdrawn in his study, he learned that nearby there was a man very ill and with a contagious disease, for which reason no one wished to help him, fearing the danger. But the charitable father, leaving his studies, departed for there, visited him, confessed him very leisurely, and consoled him with great love and charity. And some persons wishing with good zeal for his health and life to prevent him from going because of the danger that the disease might stick to him, he said with great tenderness and devotion: "How much more important is the salvation of this soul than the life I put in danger on this occasion?" He considered, as so wise and Catholic a doctor, that all souls, and each one of them, even of the vilest and poorest man of this world, were bought with the body and blood of Jesus, this Divine Lord dying on a cross for all generally and for each one of them, this being the price by which He redeemed and bought them. And he likewise pondered that all things, and each one of them, are worth as much price as that for which they are bought. From which he well inferred that if each soul is worth as much as the price for which it was bought, and the price for which it was bought was the price of the body of Jesus

Christ, dead for each one as for all, each soul is worth as much as the same Christ Himself, since at that price it was bought.

Supposing then that each soul is worth as much as the same Christ crucified, and if one could take in hand a scale and place in one balance a soul and in another Christ, it would be found that the same Christ weighs as much as a soul, and the soul as much as Christ, and the balances would remain equal and in true weight, declining no more to one than to the other, because of what has been pointed out, that a soul is worth as much as Christ. With reason our venerable master said that the salvation of the soul of that sick man was more important than exposing his own life to save him, confessing him and attending to his spiritual consolation. For this reason St. Augustine said that from the time he knew the price at which he was bought, he never again wished to sell himself, nor ever wished to sell himself from the time he knew for what he was bought, which is for the price of the blood of Christ shed for us on the cross. And a Christian being bought for so great a price, what price can there be for which he should sell himself? And what price will be sufficient to buy him? None, for the reason alleged.

And thus let him give some time to the consideration of those balances, and let him see what a soul weighs, as has been said, and how little the world is worth, which is nothing, and all of it wind, so that for this he not lose his own and animate himself with such valiant motives to save others, in imitation of our doctor and father, who, as he loved his neighbor only for God, since he wanted him only for God, neither did the conveniences he could gain from him lead him to his love, nor did manifest dangers withdraw him from his love, nor did offenses received or ingratitudes cool him in his love, as we shall prove further below.

From this love and charity that he exercised and showed having for God and for his neighbors was born that, having learned

that his book in defense of the faith had been burned in England, he said filled with great joy and contentment of his spirit that nothing more pleasing or more desired for him could happen than to have been burned with his book, so that the truths of the faith he had defended with his pen and genius he might also defend with his life and blood. But since charity and love of God and that of neighbor run very much in parallel (for with the same charity with which God is loved, neighbor is also loved when God uniquely is the reason for loving him), our venerable father having been so excellent in the first, could not fail to be so jointly in the second, nor to manifest his inflamed charity and burning love with his brothers until reaching the most sublime degree of this, which consists in one giving his life for the good of his neighbor. For whoever ascends to this cannot throw the bar of charity farther, as Our Lord Christ Himself said speaking with His disciples: "Greater love has no one than this, than to lay down one's life for his friends" (John 15:13). Willingly delivering it, one friend for another friend, and what is even more, for one who is not a friend but a declared enemy. For all these senses the aforesaid words enclose. Fr. Suárez arrived at this fineness and height of love, which is its non plus ultra, as far as is on his part, in effect, in risking his life for the salvation of a soul, and it will be shown with other cases in this same history.

That ardent charity cast its rays and displayed the conflagration of his breast, and it is notably confirmed if one notes the earnestness with which he offers in his tome against the errors of the Anglican sect to go with much pleasure of his soul to England, if the king and his people wished to hear him, to dispute with him and with them and to defend with the word the faith he defended in that book with the pen (as I said in chapter 3), so that the king, knowing the Catholic truth, might return to the obedience of the Roman Church and of its Pontiff, which his predecessors with admirable

piety defended and supported and of which they gave faithful testimony with their very blood. The venerable father desired with his own blood to confirm the evangelical truths he had written and to give it with his life in this glorious enterprise. Jealousies are inseparable witnesses that make known the degrees and vehemence of love. Suárez could not dissimulate the ardent disquiet they caused him. From this was born his being inflamed and consumed if he knew that actions were committed that violated the honor of God and of His Church and stained souls, as was also proved in the preceding chapter.

And thus speaking with the same King James of England in the apostrophe he makes, and I cited further above at the end of the last book, he said to him the following: "If to Your Majesty and yours some objections should occur against the Catholic doctrine I have taught, I am and always shall be prepared to defend the faith and give account of it, in absence with my writings or in presence with my words." And to show how encouraged his spirit was to go forth to this just cause, and how the greatness of the king to whom he wrote did not intimidate him, he says thus in the proem of this great volume: "No fear at all did the royal majesty place in me; rather, seeing the Catholic truths impugned by that greatness of the king, it excited me vehemently to this defense, lest the splendor of so great a man cause the perturbation of the sight of the weaker. For which reason, distrusting my own genius and relying on the justice and truth of the faith I am defending, I do not fear to speak in its favor with all liberty and spirit." Let no one be surprised if at some time I repeat the same action, because one single action of Suárez not infrequently comes to be proof of different subjects, being like a bouquet of various and sweet flowers of virtues, as in the one mentioned, in which the eminence of his faith and charity shines, and no less of fortitude and magnanimity.

CHAPTER VIII.
CONTINUING THE MATTER OF THE PREVIOUS CHAPTER

Although we should note that availing himself of his very humble genius to conceal his gifts and virtues, as I shall ponder in its place, his charity alone (because it is flame and fire) did not subject itself to art or to industry to allow itself to be hidden, and thus always came out in speaking, in acting, and in writing and teaching. What wonder if even its flames came out through his face without his noticing it? But yes, others noted and admired it, as I shall recount in the sixth part. In his words and teaching he sought to imitate the sovereign master, Christ, of whom St. Matthew recounts: "He was teaching them as one having authority, and not as the scribes and Pharisees" (Matthew 7:29). That the liberty he had in saying and teaching, with which he reproved sinners, was not subject to any fear, nor to interest, nor to making account of persons, even if they were of great condition and state. Thus Suárez, to stand up for truth and look after Divine glory, defense of the Catholic faith, of the holy Church, of the Vicar of Christ, and good of souls, wrote with that liberty (which I said in the preceding chapter) and would have spoken even against a king like James and against the great men who followed him in his errors from his court, teaching even more with example than with word, and with singular efficacy of reasons, and in all things seeking only the greater glory of God and salvation of his neighbors. For whoever seeks his own and the applause of men and of the people is like the scribes and Pharisees, who aspired to this in their doctrine.

Our eximious doctor was not one of those who, although they speak the truth, write it or say it and preach it not as having authority but serving the pleasure of princes and great men of this

age, whereby they come to form it servilely. Of the servile voice of these the Prodigal complained when, having come to himself and fixing his eyes on the misery to which he had come through his sins, he exclaimed: "How many of my father's hired servants have bread enough and to spare, and I perish with hunger here!" (Luke 15:17). Where, according to the sentiment of Augustine, this youth complained that, there being found many preachers, professors, doctors in the house of the celestial Father, which is the Church, who could distribute to the hungry the breads of evangelical and solid doctrine, there was none who had boldness to reprove that prodigal's sins in order to his amendment, or in such a way that through them he might come to correct himself. He called them hired servants because, like these, they servilely speak the truth. "Such a soul notes" (St. Augustine writes) "many preaching truth, led by the desire of acquiring secular things. Whence they are called hired servants."

Therefore, just as whoever serves with his writings and words the palate or taste of the hearers or readers is a hired servant, he who will also speak and write as one who has authority, correcting and confuting the errors and sins of anyone, even if king or potentate, meritoriously must be counted among the great men of the Church as an imitator of Christ. Such we see was our Suárez from what has been recounted, at the same time following in some way the steps and words of the Baptist, who with holy liberty reproved King Herod for the incestuous concubinage in which he was mired with his own brother's wife, saying to him: "It is not lawful for you to have your brother's wife" (Mark 6:18), even if it should cost him his life, as for this reason the invincible martyr gloriously lost it. Because the sin was public, the warning and the hand he gave were also public. For thus in this most fervent precursor of Christ, as in Suárez His servant, similar zeal and ardent demonstration were children of the charity that inflamed their hearts. A birth of the charity of our eximious doctor

was also that affection with which from the chair and from retirement with tongue and with pen in common and in particular he taught noble and plebeian, rich and poor, without estranging anyone, as likewise the singular modesty (of which will be said afterward) that he used in his writings, as they themselves are continually attesting.

This virtue in our father was so great and extensive that we can with all truth affirm that with the labor of his genius and of his hands, and with the sweat and effort of his study, he earned to do good to all, because with his books and wisdom he served the Church, taught the ignorant, enlightened the public schools, and with what he drew from the press he remedied the poor and their necessities. To the College of Salamanca (of which he was a spiritual son, having entered the Society in it, as I said in its place) he applied a great sum of ducats with the license of his superiors for the construction of a great building that was being made in his time. And to the library of the same college he left one hundred ducats of income each year to increase it in books. And likewise all the twenty years he lived in Portugal, he had continual care to help it with alms, without neglecting to do them for the College of Alcalá.

He had license from our very Reverend Father General to be able to distribute among the poor those emoluments that resulted from his press, and thus he did with them and dispensed very considerable alms, especially in remedying poor maidens and necessities of honorable persons who had been seen with property. For there is no employment more agreeable to God than that which reaches with the benefit even to the soul, either as if redeeming it from the captivity of sin, or preserving it so it not fall or come into it, either through occasion of a troublesome and vehement temptation, or from not seeing a person fallen from her ancient state or splendor.

He learned that in Portugal there was a religious of endowments who was disturbed in the firmness of his vocation with

the occasion of going out to remedy some sisters he had who were very poor. To this man he gave what was necessary in that difficulty, so he would not fail in his vocation. Daniel held alms as the redeemer of sins when he advised the barbarous king to redeem his sins with alms. Those given to the relief of bodies are redemption of one's own sins; those given to the relief of souls are also redemption of others' sins. They imitate in some way and pay as they can the fineness of the blood of our Redeemer. What more glorious employment! I make no mention of many other alms he gave to many, especially to foreigners, for through them will be known the charity and piety of his spirit and the liberality of his generous heart.

Being so frank and generous with the needy poor, it was much to be admired how reserved and sparing he was with himself and with his relatives. Brother Aguilar, his companion, certified (who is the one who had the money from the press, and by whose account they ran) that the venerable father never permitted that for his person in terms of food, clothing, or other necessities anything be spent, however minimal it might be. And although some of his relatives greatly sought that he give them the press runs of his books, he never wished to agree to it, giving as reason that his relatives had more than enough of what they needed, and that it was greater service of God to attend to the remedy of other more urgent necessities and of the poor who came to him.

But so that it could be said that he was also beneficial to his relatives and that his charity extended to all, some participating in it and others, when reason demanded it, which ordains that in equal necessity relatives not be of worse condition but rather preferred to those who are not (as one's own homeland must be to foreign places), God ordained that one who was very close to him in blood and had been seen with much property and prosperity should fall into equal poverty (as happens to many nobles—the more ancient they are and

of illustrious lineage, experiencing the changes and vicissitudes of this life)—in which he died, leaving some daughters without remedy. The pious father attended to them as a kinsman with religious and Christian charity, gathering them in a monastery where he endowed them and gave them what was necessary. In which he showed himself to be a true friend and very near relative, because the poor man is like the dead man, with whom most friends and even relatives commonly do not deal except to leave him, not recognize him, turn their backs on him, and keep him far from their eyes. So little is there to rely on men, because they are worth so little and their friendships last so little. For (as the Holy Spirit says) they are fragile and brittle reeds and staffs that fail us when we most need them, so that we may learn to seek only God's favor, which is the true friend who never leaves whoever does not leave Him, and in the greatest needs makes display of His fineness, doing us more favor, which He many times communicates to us through the good, among whom is found stable and fine friendship, because it is founded and rooted in virtue and charity, as was seen in what we leave off saying about our father and he exercised on this occasion with his neighbor and relative.

I said: "God disposed with special providence that poverty," so that it may serve as great consolation to those whom the Lord afflicts with such changes or similar calamities, to think that they are effects of His loving providence, with which He secures them for Himself. For the prosperities of this life are usually the occasion of the perdition and ruin of many souls, and the Father does greater benefit to the son by taking from him than by giving him the sword, if, it being meant to be his defense, He knows it will be an instrument for him to kill himself. The loss of riches, munitions to conquer and tear down honesties; the breaking of robust health, fuel of licentious follies; the destruction of beauty, snares for all who looked at it—these are not injuries of fortune but singular benefits of the love God

has for souls. His infinite goodness wishes them not to depart from Him, and He takes from them what can be occasion to separate them and, offending Him, be lost. And thus we can affirm that Our Lord, who loved that gentleman, kinsman of Fr. Suárez, very much, wanting him in such poverty until death, and also our father, giving both occasion to exercise patience, and Suárez jointly to manifest his great charity and piety in many ways, compassionating himself with the labors of others and in some way his own, because they touched those who were such near relatives of his.

For if poverty carried with patience for the love of Christ, St. John Chrysostom called martyrdom, where with more reason this sentence is verified is in those who at one time were seen rich and powerful and afterward came to great poverty and misery, particularly if they are noble. Because if it is martyrdom for the martyr to suffer with patience and fortitude seeing the blood of his veins spilled and losing life for the love of Christ, who doubts but that wealth in the rich is the blood that sustains, cheers, and animates them, and that in it they have their heart, their soul, and life? And thus when these bear with patience for the love of Christ seeing their property spilled, their possessions poorly traded and destroyed, contenting themselves with what God sends them or permits them to suffer, or with that which they voluntarily choose to serve Him better, there is no doubt but that it is like a glorious martyrdom and a sacrifice very acceptable to God. Thus also the charity exercised with them is very pleasing to His Majesty, especially if they are relatives and bear their labors with equal patience, compassion, and conformity with the Divine will, as our father did.

But as so wise a doctor and pious, he would seek to console the said principal gentleman with that admirable sentence of St. Gregory, which he gives for the consolation of the rich and powerful who, falling from their ancient state and felicity, are tested by God

with dishonor or with poverty and lack of temporal goods. For then (the saint says) it is a sign that God, as the most wise physician of souls, desires to cure them, and applying medicines that hurt, He gives hopes that the desired health will follow with effect. For while the physician martyrizes the sick person with bloodlettings and purges, it is a sign he has hopes for his health; but in giving him up, instead of martyrizing him he pampers him, and instead of restraining him and guarding his mouth, he gives him ample license to eat everything that gives him pleasure.

This same style God keeps many times in curing souls, as the saints note. And it is well that we be advised so that when His Majesty puts us in cure, we not lose heart, because to the person to whom God distributes with open hands temporal goods, without ever applying medicine that hurts, it is usually a sign that his soul is already given up and that the disease is mortal, and that like a steer appointed for the slaughterhouse, they let him fatten, and there is no meadow, forest, or good pasture they do not permit him to enter. For this reason it seems that Amos said: "Hear this word, you fat cows who are on the mount of Samaria" (Amos 4:1), calling the great men and princes of Israel given over to delights and rapine fat and plump cows, impatient of the yoke and of labor, as destined for ruin and the slaughterhouse. "By this he signifies" (the greatest doctor interprets, speaking of such men) "them prepared not for agriculture but for immolation and eating."

But in taking away temporal goods, in bloodletting property, honor, bodily health (which is the blood from whose abundance proceed all the diseases of the soul), these are pledges that His Majesty has taken charge of the cure, and being in such hands, very certain and secure is the health of the soul. For these are the ordinary medicines through which God usually gives, conserves, and perfects the virtue of the subject who has them, as was said to St. Paul: "My strength is made perfect in weakness" (2 Corinthians 12:9), with any

labor suffered in patience, as was perfected that of the aforementioned gentleman with that calamity he suffered, and that of our father, who for different reasons loved him very much and he deserved it, the Divine Majesty manifesting with the very labor He sent them how much He loved them.

Suárez likewise exercised his great charity with a nephew of his, giving him a certain quantity of money, judging that he needed it for the bulls of a benefice, although at the hour of death he ordered that they ask him for part of it, since the nephew now having honorably enough to eat, could not have title of poverty for not returning part of what had been lent to him, to give it to other more needy poor, feeling that that would not fail him and that it was more perfect.

These cases well propose him to us as stripped of all natural and human affections. Only supernatural and Divine ones of charity and pious compassion with the needy moved him, who seemed to be heirs of his studies and labors. And these came employed in composing and printing such admirable books to the temporal and spiritual remedy of neighbors, to the sustenance and food not only of their souls with the nourishment of his doctrine, but also of their bodies with alms, which jointly served for the spiritual good of many, so that in all ways the eminent perfection of his inflamed charity might shine forth more and be more completely enjoyed and displayed.

Our doctor was seen so inflamed in this virtue that with his presence and countenance, and with the examples that proceeded from it, he offered to the eyes the living image of a model of holiness and revealed how exactly he sought to imitate the Lord, from whom it derives, of whom the prophet said: "The Lord is just in all His ways, holy in all His works" (Psalm 145:17), and what He Himself ordained in Leviticus: "Be holy, for I am holy" (Leviticus 11:44). Finally, his

will was so united with his God that he wanted not only no evil but not even the good that His Majesty does not want, insisting in any thing that happened to him adversely on not losing the peace of soul or that it be disturbed, wanting what the Lord wanted and as given from His hand. This is the non plus ultra of Christian and religious perfection.

Having Our Lord Christ transfigured Himself, shining with splendors more beautiful and clear than the sun, before three disciples, St. Peter, St. John, and St. James the Greater, Peter said: "It is good for us to be here" (Matthew 17:4), that it was a very pleasant and good thing to remain in enjoyment of such an object and sight. And even though it was a glimpse of glory and a participation of the gift He had reserved and was to unfold widely in the empyrean, St. Mark notes that Peter did not know what he was saying, but that in this he was delirious, when he had not yet received the Holy Spirit. For whoever is full of Him must not want even the good or what is good that God does not want him to possess, and God did not want Peter to have that permanently then, nor that he enjoy it before his Divine Master had died, and Peter for love of the same Christ, on a cross. Suárez reached that summit of charity, and this was what he desired in all. The carats and rays of this his virtue will be seen more if one ponders what he did and labored for love of God and good of neighbor, of which will be spoken soon.

CHAPTER IX.
OF HOW MUCH HE LABORED FOR THE CHURCH AND CATHOLIC FAITH

This chapter will seem excused to whoever has read those of the history in which this has already been treated. But for the greater and more due esteem of our venerable father and to magnify more his

charity and that it may manifest it, I have judged adding it, so that in it it may have its just ponderation. For, as St. Chrysostom writes: "This is the rule of perfect charity, this is the most certain term, this is the supreme summit of all: to seek the benefit of others and the common utility of all, because nothing can make us so much imitators of Christ as care for neighbors." And in homily 24 on St. Matthew, the same saint also places the supreme imitation of Christ in gaining others for God or procuring their salvation.

In a single word can be said of all the life of Suárez, from sixteen years until the seventy he lived: he spent it without a point of intermission in service of God, benefit of His Church, and help of all who wished to avail themselves of him and of his books and studies. Fifty-four continuous years he spent in the retirement of his cell, without leaving the pen from his hand and without raising his eyes from books, having no other target in such persevering study, nor other end in attendance so prolix to papers, than the service of God and His Church, that the supreme good be more loved and the true and Catholic faith be spread. He took no moment of leisure, none of rest, when any relief was so due to him, especially the last years of his life. With pen over paper he began it, and without lifting it from it, he continued it and finished it at the end of so much time, without giving himself truces in labor, continuing in it the nights with the days. He knew that the blazon of love consisted in working and suffering.

Those who profess studies know very well what troublesome fatigue this is. And thus, although the labors he suffered all the course of his life were continuous, some forced by his ailments and pains that so afflicted him, some voluntary through the mortifications, penances, and rigor with which he added bad treatments to his body, these were not the greatest, but the perseverance and continuation in such long and great study. This was his unique care after that of his

salvation and religious perfection. This care for his progress in holiness and letters snatched all the forces of his soul; to it looked and directed themselves the others, as if he always had before his eyes that prudent counsel of Tertullian: "The unique business in me for me is, nor do I care for anything else, than not to care." I know only one care in me, which is to do my business, and it is so above me that I not care for any other thing. For all the weight of the consideration and affection of his soul this holy man loaded on this single care for his perfection and study, laboring in it with an indefatigable attendance, without having remitted a point this care in the old age of his years, nor lowered the sails to reach port.

Therefore we can well say that all his life, at least the fifty-four years he lived as a religious, was a continuous cross and like a prolix martyrdom, especially if we note what St. Augustine pondered, that the life of the Christian who lives according to the Gospel is martyrdom and cross. And what will be that of the religious if it is passed and lived like our father's, if not a continual martyrdom, the course of it composed of extreme abstinences, vigils, rigorous disciplines, mortification of senses and powers, and of perpetual study and voluntary prison in his cell? A silent file that weakens and thins the most robust forces, and perhaps this last the greatest penance and the one least known and least exposed to applause and vain glory.

St. Gregory Nazianzen meritoriously said that those who truly give themselves to perfection were living martyrs, as our father cared for it. St. Paul touched on this when he wrote to the Romans: "I beseech you therefore, brethren, that you present your bodies a living sacrifice" (Romans 12:1). Let the body suffer a terrible death without being entirely consumed, even if it is seen very wounded or in pain. "Wonderful sacrifice" (the acuteness of Chrysologus pondered) "where body without body, blood without blood is offered." What is it to offer the body without body and blood without blood? The

Apostle declares it when he adds: "Your reasonable service." In this consists the living host or sacrifice: to offer to God every day perfect actions, worthy of one who uses reason, or adorned and derived from a living faith, firm hope, and inflamed charity, with which the body without body is offered and the blood without blood unceasingly is shed, through the continual care for perfection, in the manner that has been proved our most wise doctor did it.

In old age he practiced what the Holy Spirit teaches: "When a man has finished, then he begins; and when he rests, he shall work" (Ecclesiasticus 18:6). When it seemed time to retire for rest, then he began to labor anew, and when old age and years, ailments and indispositions asked that he be raised from the task, then he undertook greater ones. Thus (the wise man says) must be the servant of God: when it was time to make a point, then he began to make progress, and when he was already consummated in virtue, he renewed the fervor of a novice, and when it was occasion to slacken, he girded himself more tightly (as they say) and entered into new cares for greater perfection and into greater desires of new studies and labors to help his neighbor and his salvation. This was an admirable part of his charity: not wishing to know anything for himself alone, but to communicate it with all freely, remembering what the Holy Spirit said: that what the hidden treasure is, that is unseen science, and that being so proper to the good to invite to its possession, that one without doubt loses the right to be held as such who does not show himself to be so in the property.

At seventy years of age he left his retirement of Coimbra for Lisbon (as we saw) to deal with the printing of his tomes on the matter of grace and of the other papers he had already worked on, to begin anew (returning to Coimbra) new studies of new difficulties and subjects. On this occasion he was obliged, as a true son of the Church and of the Pontiff, to go forth to the defense of his

jurisdiction and authority, which some lay magistrates sought to diminish. What has already been recounted in its place showed how much he sweated and labored in that business, and how and in what manner it occasioned for him his last illness and death, worthily and pleasantly accepted by him, being in service of the Church and of the Pontiff, and having occasions to practice in himself what he had desired and offered in the book he wrote in defense of the faith and of the immunity of the Church to King James of England, as whoever reads it will see and will remember what has been touched upon, and of the desire he showed to give for it his life in fire, as the heretic had delivered to it his tome.

The Apostle and master of the Gentiles, St. Paul, labored much for Christ and for His faith; he also suffered much for His love and for His cause, and so much that the same holy Apostle, free from all affection of boasting and self-esteem, for the edification of the Church and giving to God all the glory, holily daring, placed himself before the other Apostles and with security affirms to the Corinthians that he labored more than all of them, writing: "I labored more abundantly than they all" (1 Corinthians 15:10). St. Augustine interprets these words thus, indicating the reason St. Paul affirmed this: "For others did not write, others did not write so much nor with such grace." The Apostle of the Gentiles labored more than the other disciples of Christ because he wrote more copiously, since many of the Apostles did not write; others, some letters, though few; St. Peter, two; St. John, three; St. James the Less, one; St. Jude, another; all of them together, seven. But Paul alone with duplicated labor wrote fourteen letters. And even of the two writers of the New Testament who were very extensive in writing, St. John enclosed all his writings in fifty chapters, and St. Luke extended to fifty-two. But St. Paul alone, more extensive than both, extended his to one hundred chapters. From which it is easily deduced that in Augustine's opinion

he labored more than the others because he wrote more, as if the labor of writing alone were so great that no other (it seems) can compare with it, however troublesome and importunate it may be. And what will it be jointly to read and teach others for long years?

If the Apostle St. Paul, for having written more epistles and chapters than the others, labored more, we can well say that our eximious doctor has labored more than other evangelical laborers, since he has written more than all the other writers who preceded him and have written after him, at least until the year 1643, as Alegambe already cited in another part noted. How meritorious our great doctor is for this before the Church, who is there who does not see it? I do not dare to say that he has been of more or greater merit than those who came before, because the reason for meriting is taken and comes from many titles; God alone can affirm who is greater or has been in grace and in His eyes. I only say that before Him, although he was among the last to cultivate the vineyard of the Church and dig in it with his pen, we can believe he will be one of the first in the prize for the great labor he took in his writings, and more if one notes what he suffered and passed through in printing so many books and assisting at the correction of mistakes when the printed paper came from the press the first or second time, which requires much patience from whoever amends it, so that the matter may be divulged without errors. From which trouble the ancient writers were seen free, there being only two hundred and some more years since the art of printing was invented.

I add that in the declared sense one can apply to our father the words that St. Jerome said in praise of St. Paul over those I cited, without the greatest doctor explaining of what merit he understands it, nor of what labor the holy Apostle speaks: "Paul is last in order, first in merits, because though last, he labored more than all." And if laboring and working much is a sign of great love, how intense would

be that of Suárez, when for Christ and for His Church he labored incessantly so much and for so many years, and left and did in it so many works and virtuous examples, imitating in that, as such a good son, his learned, holy, and fervent mother, the Society of Jesus, of whom speaking the archpriest and canon Laurentius Beyerlinck, most erudite author, in the sixth tome of the theater of human life, and making mention of its very illustrious writers, says: "With the passing of time the catalog (of the Society's writers) has been enriched, so that you can hardly define the number, since the field of the Society is most fecund in this genre, more than that of other religions."

CHAPTER X.
GIVING END TO THIS MATTER OF HIS ARDENT CHARITY

I make no comparison in this point, which I lastly leave off touching, of the writings of Suárez in quality with any other author, and much less with the sacred doctors. I speak only of the mentioned number of his books, in which his advantages over all who have written are known without controversy, in the manner that in the past chapter was noted, whereby our eximious doctor arrived at achieving in that genre to be sun and alone, being the first without having another second who has reached him or made a mark.

Let there be pondered then what such labor cost him, originated from the great love he had for God and for his neighbor, and from the singular zeal and desire for the spiritual good of all mortals, his heart seeming the heart of the world, as St. Chrysostom said of the heart of the Apostle of the Gentiles. Let there be noted the continuous attendance of so many years to a cell and chair, always making in that such a solitary life, given to prayer or to study and penance, that sight could doubt whether it encountered an anchorite.

Let there be considered the twenty-three great tomes, or folios, that he left written and are printed, so finished each one in its matter that they did not need a second polish or second care. Let there be noted the variety of subjects and faculties that the prodigious capacity of his genius embraced and comprehended. And let all this be compared with what all authors the world has known in all its ages have written, both sacred and profane in any faculty, science, or art, and let there judge—I do not say whoever without affection of passion is found—whether he could with truth and surely affirm, our great father, what the Apostle of the Gentiles said, that he labored more than all, since he exceeds the most copious writer known in the number of volumes, all these, being so many, being as distinguished as the most learned confess, admire, and venerate. And what especially admires is having labored so much without ceasing, in the midst of so many ailments and illnesses. An example for those who at any pain or discomfort of their health lean their occupations and, leaving labor and study, give themselves to leisure and pleasure, making the ailment cape and veil of rest and loss of time. For whoever profits from it walks much, and for this reason profits much in little space of it.

Although I do not dare speak of the quality of his writings lest I wrong them, since even they themselves, being so numerous, are little tongue to magnify their eminence. And if anyone could charge himself with the obligation of pondering and praising them as they deserve, it would be they themselves, as of those of the prince of eloquence and Latin oratory that other prince of Latin history, Titus Livius, also said, affirming that the praises and works of Cicero needed the same Marcus Tullius Cicero.

What we can say with much truth is that this second genre in writing is greater than that first, since to this second concurs the whole man occupied at the same time: the superior and inferior of the soul is delivered to such study. The Bilbilitan poet called that a good

book which among the epigrams it contains, mediocre and many bad, had at least one good one, as I pointed out in chapter 17 of the fourth part, judging that it was not little but very difficult to know how to make a book wholly good. Therefore, dedicating one of his to Avitus, he writes to him in this way:

"Some are good, some mediocre, many are bad: What you read here, otherwise, Avitus, a book is not made."

And I fear that some of those we see writing today are of this opinion, although rigorously speaking, for a book to be and be called absolutely good, it must have everything good, for the reason I mentioned in the cited place.

Our doctor and father wrote in such a way in so many and such different subjects, with such erudition, with such success, with such religion, humility, and modesty, and with such universal approbation, that there is no one who does not confess these greatnesses if he comes to see and read his books carefully. The resplendent testimonies that I shall allege for it in the following part will authorize this truth.

St. Augustine, writing to St. Cyril, Patriarch of Jerusalem, the praises of St. Jerome, tells him: "Truly great is this most holy man, admirable among all who live among men, great in the profundity of ineffable wisdom, great in the holiness of most excellent life, and great in the quantity of the greatest glory he enjoys in the science of Sacred Scripture. I have not found anyone who equals him, as is evident to me from experience and letters; in such a way did he know the liberal arts and sciences that in the judgment of all, there was none not only who equaled him but even who resembled him. He knew so perfectly the languages and letters of the Hebrews, Greeks, Chaldeans, Persians, Medes, Arabs, and of almost all the nations of the world, as if he had been raised in each one of them. And finally, to say it in one

word, I affirm that all that Jerome did not know, all the men of the world ignored."

All this the successful judgment of St. Augustine, phoenix of geniuses, says of the greatest doctor. And without note of rashness and any exaggeration, one can affirm in great part of our eximious doctor, whoever attentively ponders the high and elevated to which arrived the sublime of his wisdom in the human sciences of philosophy and in the Divine of sacred scholastic, moral, positive, and mystical theology, in which it seems that what our doctor ignored in them, no other of the writers has known. For from him, as from a fountain, we see that those who after his writings publish their own draw doctrine and success, the common opinion of all being that Fr. Suárez is a deep sea in what he places his genius and pen. With it he has given light to the sciences, and so much light that we can run through them without danger and even fly. With his doctrine he communicated luster to the understanding; to the Church, edification with his writings; and to all the faithful with his commentaries he opened honeycombs of wax and honey.

But what wonder? For Fr. Suárez was all his life a solicitous bee that, running through the meadows and gardens of Sacred Scripture and of the holy fathers and doctors, gave with honey flavor to souls and with wax light to the understanding. And thus one should not be surprised that dying was so sweet to him when commonly death is so bitter to others.

Christ compared His spouses to lamps and His disciples to torches, because those are still and illuminate without walking from one place to another, but torches are for illuminating through the world, giving light through paths and plazas. Thus the servants of God must run through the world teaching it with the light of their doctrine and with the example of their life, being suns of His Church, which the same Lord places in it to illustrate it. What our doctor

sought to do, reading in such celebrated universities and cities. And since he could not also exercise the ministry of preaching and missions (so proper of the Society that it was born with it and is conserved and will be conserved always as long as it conserves it), he gave material in his writings to those who occupy themselves in them and gain souls for God.

Two great services I find that the doctrine of his books did for the Catholic faith: one, to separate with rare subtlety the certain from the doubtful, what is believed with Divine faith from what is opined with human opinion, sustaining and supporting with inviolable firmness Catholic truths and impugning with all nerve sentences that perhaps some overly affected judgment might wish to confuse with the faith. For the humble metal of human opining subject to error must not be sold as gold of secure and infallible truth. The other service the doctrine of Suárez has done for the faith, as is drawn from his tomes, is that sifting of opinions, weighing of arguments, examining of responses, leaving nothing untouched of all that serves Catholic truths, so that the arms thus proved in peace, the Catholic may know in conflict to lay hand on the strongest, lest perhaps through the weakness of those he takes without this examination, the credit of the infallible truth he defends not perish. The valor of his doctrine is very vigorous to confute the heretics and the poisonous sentences of the most impure sectarians wrapped in deceptive labyrinths, as is to be seen in the volume against the Anglican errors and in other of his tomes.

For this reason his doctrine is so well seen and authorized in the Church of God, as so beneficial for the faithful who embrace it, and the gravest authors have celebrated it in all the good conditions that can be asked and desired in the most distinguished master: its security, its valor against heretics, its solid foundation in the fathers, its delicacy, its eminence for having raised so much the acute sight of

his understanding in sacred theology, its comprehension and its profundity and clarity. Nothing so knotty that Suárez, like another Oedipus, did not untie; nothing so hidden and closed to human intelligence; nothing so wrapped in obscurities that his lively and perspicacious genius did not penetrate and that he did not draw from the shadows. His doctrine encloses in itself, finally, efficacy, valor, erudition, utility, veracity, and generality in all faculties.

I finish this matter, noting that from these chapters in which his charity has been treated it is inferred that this proposition is true: that the charity of Suárez conquers the science of Suárez, notwithstanding that his wisdom was so profound and lofty. What St. Chrysostom said speaking of St. Augustine: "The charity of Augustine conquers the science of Augustine." And likewise I give end to this chapter, saluting in this way the hand that, inflamed in love of God and of his neighbors, moved and labored so much for the glory of that Lord and good of these others. O holy hand, I hope correction must respect you, and your pen, censure, and that it must not see or experience it, since so virginally and purely you wrote Catholic truths! O more than holy, learned hand, that with so much light from the Most High, with such felicitous birth brought to light writings so profound and admirable! A portentous thing to see the pure and crystalline cleanliness of his conclusions; miraculous the style, and rare miracle, and I know not if heard of another, that such works should have come from the first hand, his great author having dictated at the same time to two and three secretaries different subjects and treatises. Nevertheless, his very books are witnesses of the solidity with which he declares the mysteries of faith and the valor with which he defended them, not permitting in their explication a weak reason, nor in their defense a solution little adjusted, lest the tepidness of the manner of defending the revealed mystery disturb the credit of its infallible truth. There was no controversial or opinable

point he left without examining, weighing in the balance of the most rigorous examination the opinions, reasons, or responses, so that they be defended with nerve or be entirely left.

CHAPTER XI.

OF HIS PRAYER AND OF THE PUNCTUALITY HE KEPT IN ALL SPIRITUAL EXERCISES

When our father St. Ignatius wished to paint in his constitutions a man truly perfect and wise, the first line he draws is that of prayer and dealing through it with God, for being the means by which man unites himself most intimately with His Majesty and by which he perfects himself to perfect others. By this Fr. Suárez began his first religious life, and by this he finished it, knowing that the religious without prayer is like a soldier without arms.

I shall speak here of it, because after the theological virtues, religion has the first place among the moral virtues, as the one that most closely regards God, since it is the one that pays to His Divine empire worship, adorations, reverences, and renders them to Him interiorly and exteriorly, in recognition of the infinite excellence of His being and of His sovereign dominion over creatures. And this virtue of religion is principally exercised in prayer, where the soul, abstracted from earthly things, adores God in spirit and in truth, subjecting itself to His infinite being with the concept of His sovereignty and protesting what it needs from Divine protection with the urgency of supplication.

Suárez was very practiced in the study of prayer, where by the lights of that knowledge (with which his understanding was endowed) most high of the Divine Majesty and most profound of his own baseness, he adored God with most humble subjection. And he had such a concept of this most beneficial exercise that no occupation,

however grave it might be, whether of business or of studies, took from him a point of this time that in the Society is designated for spiritual exercises and mental prayer, nourishment of the soul and mother of the spirit (as he called it). Rather, he increased it, for he had each day in the morning an hour and a half of prayer, and another in the afternoon. And when he was to have some very necessary occupation at the time of prayer, he prepared himself and provided for it that morning, taking from sleep and rising before the community an hour and a half to be free in it for prayer and not fail in his business, following the example of David, who anticipated the dawn to meditate on the Divine mysteries. In such a way that no business, however grave it might be (and he who had so many and most grave), made him defraud this obligation any day, having very much in memory the counsel of St. Bonaventure (and experiencing in himself its truth) which teaches that the study that is depreciated for prayer is afterward recovered with greater gains through the same prayer.

And thus this was the daily bread with which he ate all the dishes of the soul: the agonies, the doubts, the straits, the afflictions, the wars and contradictions could last at most until arriving at prayer, because as ice and snow melt at the presence of fire, in the same way the tribulations and shadows of a soul melt at the presence of its God. For this reason St. James said: "Is anyone among you afflicted? Let him pray" (James 5:13). If anyone among you is found sad, let him go to prayer to obtain the remedy, either asking this or meditating. And our father St. Ignatius affirmed that there was nothing so difficult or contrary that he would not bear in patience, being able to withdraw even if only a quarter hour in prayer, which banishes the sadness that opposes virtue and comes to be harm or evil of the soul.

Nor was he content only with this time that he gave each day to prayer, but many days in the course of the year, of particular

festivities of Christ Our Lord, of the Most Holy Virgin, and of many saints of his devotion, he employed in the morning two continuous hours in prayer, thereby making a feast to the saint whose devotee he was. Each year from the one in which he entered the Society until the one in which he died, he rigorously observed withdrawing from every other occupation to make ten or more days of exercises, according to the holy custom that those of our Society keep, all of them devoting at least eight days to these spiritual exercises that the patriarch St. Ignatius left written with Divine spirit. For having made and God having done so much fruit in the Church through them, Alexander VII granted plenary indulgence to those who make them for that space of eight days in a college or house of the Society, both to those of it and to any other person, secular or religious. That same indulgence Paul V also granted (although only to religious) who withdrew for the space of ten days to those spiritual exercises or to similar ones. And for this reason among others, I believe, he dedicated himself to them for the mentioned time, our father, which he made with such spirit and fervor that to be farther from having occasion to occupy or divert himself with books, he moved to another room.

When he was a brother student of theology in Salamanca (as I touched upon in another place) and afterward being already a priest, he would go to Medina del Campo in vacation time, walking on foot and as a poor man those fourteen leagues, to make these exercises and to communicate the most intimate things of his soul with the holy Fr. Baltasar Álvarez, who was rector of that college and house and master of novices. He gave him the exercises, and Fr. Suárez made them with great consolation and benefit for his soul. He gave him account of his conscience with the clarity and punctuality that the most humble and devout novice would. From the holy master he took the resolution and responses for the scruples and doubts that might occur to him. For in the way of perfection, no one must take a step, however learned

he may be, without being directed by a guide. This God wished to signify when to His people of Israel going to the promised land, symbol of heaven, He gave by night a pillar of fire and another of cloud by day, which directed and guided them. For from lack of that one falls many times into so many errors.

With this disposition and spiritual strength he returned to Salamanca to continue his studies and readings. And having engulfed himself after finishing the exercises in the ordinary occupations of lessons, printings, and consultations on most grave business that came to him, he was so punctual in giving first the first and best time to his prayer and other obligations of spirit that those who dealt with him affirmed, and in particular one who was his companion more than twenty years, that no day, in all those he lived with him, did he leave prayer, Mass, and other ordinary devotions.

This care he placed before any other, as one who knew that well-ordered charity begins with oneself, and that, as Kempis says, it is worth more to care for oneself than to work miracles with self-neglect. For, as Our Lord advised us: "For what will it profit a man if he gains the whole world, and loses his own soul?" (Mark 8:36). And thus the first and principal solicitude of this eximious doctor was always the advancement of his own soul, to which he attended carefully in the midst of so many occupations. With which he portrayed in himself and exercised what Christ asked of Catholic doctors and masters, saying in the first place to His disciples: "You are the salt of the earth" (Matthew 5:13), and in the second: "You are the light of the world" (Matthew 5:14), commending to them primarily a complete and holy life, and afterward doctrine, as I pointed out in the second chapter of this part, because the pure and holy life is what directs man to wisdom, which he possesses who loves and fears God. "First salt, then light," Strabo writes, "because life leads to knowing, nor does he who fears God lack knowledge."

The sovereign master called them light because of the truth they receive from Him (and is communicated to them in prayer) so that through them, afterward all may be enlightened, the shadows of ignorance dissipated and expelled, as St. Anselm noted: "You are the light of the world, perceiving in Christ the light of truth, so that through you afterward all may be illuminated, the shadows of ignorance having been banished."

The room he chose withdrawn for the exercises of each year was the quietest and most retired of the college, and to make them with greater exactness and give himself more to God, he not only withdrew from all exterior business and from dealing and communication with his fathers and brothers, and from his ordinary room and books with which he lived, as I said, but also, to be more withdrawn from all dealing and bustle of the earth, he ordered the porters that in that time they not disturb him with any business, but that they leave him in that cell where he hid himself (serving him as heaven) with a crucifix and an image of Our Lady, his breviary and some spiritual book, spending with these companions the ten days of recreation and spiritual consolation, desiring that no one wake him from that most sweet sleep for him, as the holy spouse conjured her companions on a similar occasion to this, in which such healthful mission is made to the soul. And as when the stone approaches nearer to its center it descends with greater impulse, thus in the last exercises he made in the final years of his life, as nearer to his happy transit, the impulse and flood of Divine consolations and spiritual joys was greater. And as if he guessed they would be the last, he thus disposed himself with greater fervor than ever, as if the end of them was to be that of his life and to go to his center, God, to enjoy Him eternally in heaven and see Him face to face with the eyes of the soul clearly.

He left orders with the porters even more strict than other times, as more burdened with grave business, that however grave the

business that occurred might be and however public the persons, they not come to him with any. Two fathers of the most principal of the college had communicated one of much consideration to him a few days before, and wishing to know what state it had, they asked him. The holy father responded to them with good grace that he had left that business with many others in his room (where he lived and used to study when he was not in those exercises), not permitting anyone to come with it in that time. He remembered what Seneca wrote to his friend Lucilius: "I withdraw not only from men but also from other things or business." And if a pagan did this, deprived of the light of faith, to better devote himself to the consideration of points of philosophy and natural matters, what withdrawal and solitude must he not take and seek who, being Catholic, gives himself to contemplation of supernatural and Divine things, and more so a religious, already withdrawn from the world and who must walk with long and swift steps to perfection?

Our father knew how harmful it was to bring to solitude the company of ourselves and the enemies of our repose, who cry out and wake the soul and take from it the quiet of prayer which this servant of the Lord enjoyed in most sweet sleep, leaving all business and cares that could disquiet the soul and himself with them, not wishing to undertake in the space of that time any task, so that in no way would it hinder the principal one of prayer and of being entirely free for God and for his spiritual advancement, those days, in which to take it, even if of something licit and good, he judged well and with reason that it was temptation of the enemy, who with this stratagem slyly tries that meditations and exercises not be had with the attention and perfection due, nor the spiritual fruit drawn from them that is intended in them.

Suárez made such appreciation of prayer that speaking of it with a very spiritual father, he told him: "That if God had given him

to choose between the goods of wisdom or the gift of prayer, he would choose the gift of prayer. And if it were necessary (he added) to lose a single hour of prayer that is customarily had each day in the Society, he would lose with better will all the science he had learned with the study and labors of so many years than that single hour alone, and that he would not only lose, and with better will and without difficulty, all his science, but all the created wisdom that is communicated to all the men of the earth."

A good disciple of that great master Solomon, who, speaking of the science and wisdom of the spirit, in the opinion of many saints, places it in his esteem above all the goods and kingdoms of the earth. From this dealing and communication he had each day with God in prayer was born, beyond the consolation his soul found in it, encouragement in labors, fortitude in temptations, patience in injuries, strength in dangers, purity in that heart that God entirely possessed. Fruit of the same prayer was the wisdom he had, which is attained and must be sought, as Cardinal Hugh notes, in three ways: with persevering prayer, with the care and vigilance of reading, and with the study and exercise of doing good. "Wisdom is sought in three ways: by the urgency of prayer, the vigilance of reading, the study of good works."

Therefore I no longer wonder that our Francisco was so wise, having always lived so absorbed in prayer, and that he placed it before any other employment and occupation, wanting that time fail him rather for all that is human than for prayer and other spiritual exercises. And we can assure that beyond the time he gave each day to it, prayer in Fr. Suárez was habitual and ordinary, because even when he was in his retired study and found himself doubtful or perplexed in some difficulty he could not reach, he had recourse to prayer for the resolution of his doubts. Which would not be few for one who had such inventiveness in his writings.

But when he most freely gave himself to God and unfurled the sails of his prayer was when he traveled and found himself free from other business, because all the time of the journey he spent alone with God, not dealing with those who went in his company. What would pass in such long spaces of prayer between God and a soul so pure, so mortified, and so inflamed in His love? His caution locked away those favors, although from what at times could not be withdrawn from the notice of his companion (of which we shall speak in another place) it can be inferred how familiarly God dealt with him.

But whoever attentively ponders what has been recounted and what I shall say soon will prudently form a concept of Suárez: that he was not only fervent in prayer but continuous, and so much so that like the angels of our ministry, without being impeded by it, always see the face of God, and Christ affirmed it: "Their angels always see the face of my Father" (Matthew 18:10), thus he in the midst of his occupations never departed from His presence. To the wisdom of the flesh this will seem impossible, and in truth it is very rare to mortals because of the continuous and obstinate war that the imagination and appetite raise against the spirit. But it is not absolutely impossible, as various examples from ecclesiastical histories show us, and that of our Francisco, more than with middling foundation. Although neither in this nor in those must the continuation be understood with such rigor that at times for a brief time the corruptible body cease to weigh down the soul, however sublimated and affected it may be, and make it recognize the tribute of mortality.

The proof I shall give of this is so rare and singular that perhaps to no one (of whom his deeds have been written expressly) and without doubt to very few has been granted what that will contain, or its matter, at least if we speak of those who are involved in

continual exercise and occupation of letters. Let whoever reads the following chapter be judge of this truth, although first will serve as proof and warning what Fr. Francisco Colin recounts—provincial who was of the Society of Jesus in the Province of the Philippines—who in book 1, chapter 7 of the life of our venerable brother Alonso Rodríguez, tells of this great servant of God that, asked by a father if he always walked in the presence of God and how much he was diverted afterward in a whole day, he responded: "It seems to me about a creed." And that in the last years of his old age he entered into a mode of presence of God by way of union and of affection so continuous that not even a creed did he depart from it, nor could he, even if he wished to depart from his beloved.

For this reason the same holy brother said to that father who made the question and also desired to know whether it would be possible for a mortal man to always walk in the presence of God: "That not only was this possible but easy and sweet with Divine favor and grace, although impossible having regard to the forces and weakness of man."

This having been said, it seems that our eximious doctor was one of these and similar to the venerable brother Alonso Rodríguez (as he was in dying and going to heaven in the same year in which the latter did) in carrying a continuous presence of God, as is inferred from what has been said in this chapter and will be said in the one that follows.

CHAPTER XII.
SHOWING MORE OF THE SAME SUBJECT

So many were the examples this most religious father and most pious doctor left us (although even more those we ignore because his humility concealed them) of the virtue of religion that

they could not be reduced to one chapter, but it is necessary that their matter be explained in many, before we come to treat of the other moral virtues in which he also extremely flourished. And continuing in this chapter what I began in the preceding one about his prayer, I say in proof of what I lastly proposed in it, that our Francisco had such great lordship and command over his thoughts and human affections that he himself certified to a very spiritual father of our Society that when he set himself to prayer or to recite the Divine Office, no business, however grave it might be, took from him an instant the attention to what he was doing, but rather that in kneeling and in taking the breviary for recitation, in such a way did he make serene the sea of his discourse that the lightest thought of other things did not disturb him, and he remained as serene and attentive to prayer and recitation as if in his understanding or memory he had no other species of thing from this world.

This is a point that I have never read of anyone. The most I have found is what is recounted of our Blessed and holy brother St. Aloysius Gonzaga (disciple of Suárez), that he was so lord of his imagination that in his prayer ordinarily he had no distraction at all, to such great extreme that being asked by his superior (giving him account of his conscience about this with much plainness and sincerity) he responded: "That all the distractions he had suffered (that is, involuntary ones, for of these I speak) in the space of six months in his prayer would not reach, in his opinion, the time needed to recite a Hail Mary." Which is a most rare thing, as Ribadeneira well noted, and one that causes admiration.

With all that, greater admiration must be caused by seeing that a man so occupied in studies of such diverse subjects, employed all his life in directing chairs of celebrated universities, obliged to attend continual disputations, to respond and resolve difficult and intricate cases, and to assist at most grave consultations of most

important business, to care for the printing of so many tomes—as Suárez experienced all this—that notwithstanding so much occupation and different employments and exercises, upon arriving at that of prayer, not for a single instant alone did there appear in him or be excited a minimal species of any of those others mentioned, but he passed and had it without any distraction.

I said this was even of greater admiration and a rarer thing than what has been narrated of Blessed Aloysius Gonzaga, because to this glorious saint that happened being a novice or a brother student (for he could not reach the priesthood, having died at twenty-three years of age) without the employments and occupations mentioned of Suárez. And he spoke of six months; Francisco, of many years, as is gathered from the manner of the response to the mentioned question. Of Blessed Aloysius it is said that ordinarily he did not have those distractions, although sometimes he suffered some for a very brief space; but Suárez confessed that he felt none, nor did any arise in him in prayer, not even for a single moment.

Who will not admire such a prerogative? Who will not magnify the Lord for having granted so great a privilege to this His servant? And who does not consider how much grace communicated to him could do in him? For this reason, speaking of this his marvelous prayer and of the gift of it, the author of his life printed in Latin, after having recounted other virtues, says thus: "The study of prayer in him was both more frequent and more ardent—wondrous that a man most addicted to literary studies, when he gave himself to prayer, should be so free from the tumult of cares and solicitudes that nothing would interrupt the peace or quiet of his soul engaged in dialogue with God. He affirmed to one of ours that as often as he took the prayer book in his hands to perform the priestly office of hours according to custom, all cares so departed that no matter of any moment snatched away the mind and thought of him praying

attentively; to such a degree had he commanded the movements of a tumultuous mind."

I said, or also touched upon above, that our St. Aloysius Gonzaga was a disciple of Doctor Eximius, having heard from him his theology the first year of the four he studied it, since he began it in the year 1587, as is evident from his life written by Fr. Virgilio Cepari, at which time our master was still reading it in Rome, since he did not return to Spain until the following year, as I recounted in chapter 9 of the second part.

Without doubt with the great use and of many years that Suárez had in restraining the imaginative and apprehensive power, he had subjected it and made it obedient to reason, in such a way that we can affirm (what is also recounted of that Angelic St. Aloysius Gonzaga) that no thought came to him in prayer except what he wished, and that with such intensity he fixed his attention on what he wished that any other thing from outside did not disturb him or scatter his heart. A clear sign that in those things he necessarily dealt with, or passed through his hands, or his care undertook, and in his occupations, employments, and studies, and in dealing with creatures, he sought only to fulfill the will of God and to find His greater glory in all (which is an exercise of continuous prayer). Because he never wished to know more than to love Him, which he knew was His pleasure that he learn. And this is a very perfect way for a soul to carry the presence of God and of great merit.

And if he who approaches God becomes one spirit with Him, as St. Paul writes to his Corinthians (1 Corinthians 6:17), it will be easy for us to conjecture the sublime degree of union that he had who so continuously was in His presence and dealt with Him with such familiarity through the means of prayer. And from this can be gathered how detached he would be from creatures, whoever with such facility and with that so close union found God in retirement

and alone, when he wished to deal in prayer with Him, without losing actually even for a single moment His presence. A privilege of the rare ones that can be reached in this mortal life, since (as was touched upon) the soul that enjoys it participates already in some way in the state of the blessed, who are without any distraction in continuous love and knowledge of their God, although in them it is intuitive and clear, seeing Him face to face, which man cannot have here.

But that Suárez, being still mortal and living on earth and so given to letters, should find himself in the time of recollection with such peace and quiet, enjoying his Lord without thought or care that disturbed him even an instant—he must have had much of heaven and his heart very nailed there. All is great argument of the solicitous care he applied in doing prayer well and perfectly, and of the remote and proximate preparation for having it due and attentively (as will be drawn from the distribution of time he used each day, matter of the following chapter). And likewise it is a clear indication of how much he loved and esteemed this exercise, and no less of the command over the disturbances of his soul, since in him it seemed the same to take the breviary to take his hours as to flee all cares, without any, however grave it might be, taking from him attention and devotion. This in Fr. Suárez was similar to that of those burning Seraphim that the prophet Isaiah saw, with the wings of the heart always unfurled in gestures of flight, in sign and signal of their obedient promptitude to serve, since he always contemplated fixedly the sovereign majesty of God, if not with the clarity of those blessed spirits, with that which the veil of mortality permits and allows the soul that God Himself raises in this life to the closeness of His embraces.

The joy his soul felt when he saw himself alone with God cannot easily be explained: the loving colloquies, the sweet conversation, the tender ejaculations with which he passed all those long periods. For it is certain that when he made the exercises he had

in the morning three continuous hours of mental prayer and of vocal prayer; in the afternoon another three, with such continued presence of the Lord that he did not depart a point from His sight. Thus Fr. Antonio de Arana recounts in his manuscript life.

Who then can tell the delicate favors his soul received? Only God who granted them to him and his tongue, which was secretary of his heart, can manifest them. What we know is that his confessor, who was a holy father and venerable elder, although he desired and wished to, could not declare with words but only with admirations the secrets and hidden mysteries of these favors and celestial illuminations. To that father he communicated them, and through him, as humble and prudent, he governed himself, knowing that there is no widowhood so lonely, nor solitude so bitter and austere, as that of a soul without guide, similar to that of an ignorant master and of one persecuted without any defender.

But if in this matter we can use conjectures from the cases that were learned without his intending it—rather feeling it and seeking to conceal it—we can persuade ourselves surely that these treats and benefits from the Lord were very singular, His Majesty communicating Himself abundantly to the purity of his soul, which nothing occupied except His love, fulfilling in some way in him (and as was pointed out above) what Our Lord Christ said: "Blessed are the pure in heart, for they shall see God" (Matthew 5:8).

I shall make mention of those that have come to our notice in the part that follows, treating of the marvels and miracles that God worked in this His servant and through his intercession, both in life and after his holy death, and speaking of the favors He did him. For such similar favors ordinarily presuppose distinguished virtue in the subject to whom they are made or through whom they are worked, although they are not in themselves virtue. And the argument of this fifth part (as I proposed) is only of his virtues or holy deeds and pious

exercises that made him more pleasing to God and increased his merits, through which he merited the title and surname of Doctor Eximius that the Pontiffs gave him, and not for his singular doctrine alone.

The Lord communicated to Suárez not only the three modes of prayer that pertain to the purgative way of meditations and discourses, which is of beginners; to the illuminative way, which is of the proficient, in which the mysteries of the life of Christ are considered; and to the unitive way, which is of the perfect, which contains the exercise of Divine love, but He also granted him the gift of contemplation, which he calls more perfect mental prayer, and he had it in a most perfect degree.

The Seraphic Doctor St. Bonaventure reduces the degrees of contemplation to seven. The first is called fire; the second, unction; the third, ecstasy; the fourth, speculation; the fifth, taste; the sixth, rest; the seventh, glory. For the contemplative soul is first inflamed; inflamed, it is anointed; anointed, it is enraptured; enraptured, it contemplates; contemplating, it tastes; tasting, it rests; resting, it enjoys, reserving for the other life glory.

All these affections were found in Fr. Suárez in an eminent degree. The first of fire, which is a vehement fervor of heat and Divine love, with which the soul, and consequently the body, made Phoenix, is inflamed, and the affections of the world consumed, is offered to God in holocaust, was manifested on various occasions. So great was the fervor with which he prayed that the Divine fire that had taken hold of his heart overflowed in his face, coming from it at different times splendors (as will be said in the sixth part) that published how inflamed his breast was with the flames of that fire.

From this ardor was born in his soul and resulted in his body what St. Bonaventure calls unction, to which taste is reduced, and it is (according to the same saint) an ineffable sweetness and suavity that is

derived from the infinite fountain of love, which is God, to the soul of the one who contemplates, in the manner of a fragrant liquor that bathes, anoints, strengthens, comforts, and disposes it to receive Divine intelligences. All this our eximious doctor experienced in his contemplation, as can clearly be gathered from that suspension of senses impeded by the suavity and interior joy in which his spirit found itself, and I recounted in chapter seven of the fourth part, and from having burst forth before dying in those words: "I never thought dying was such a sweet thing." And likewise it is drawn from those extraordinary consolations he received with the consideration of a verse of the psalm of David that begins: "How lovely are Your tabernacles" (Psalm 84:1), which they sang to him on that occasion.

There follows the other degree of contemplation called ecstasy, and it is, according to the Seraphic Doctor, a strong and loving violence with which the spirit, withdrawn to intimate union, abandoning the exterior man, is elevated above itself until reaching the superintellectual fountain of Divine love, at times lifting the body in the air and losing the use of the senses; at others, without losing them entirely, the soul remaining with the same suspension and elevation. And it is usually called ecstasy, rapture, enrapturement, and flight of the spirit.

All this extraordinary experience our doctor had in a very sublime degree. We have already seen to what perfection of union with God he arrived, how continuous it was, without any interior or exterior thing interrupting it. And we shall see in the following part how they found him in prayer enraptured, immobile like a statue, without any noise disturbing or diverting him from prayer, the exercise of all the senses suspended, his body lifted from the earth many palms, suspended in the air with the force of the spirit that in contemplation was traveling to heaven, remaining ecstatic in it with perfect alienation of the senses, unable to speak a word.

From this comes rest in the arms of God, which is the last degree of contemplation. That was manifested when, all absorbed in God, drowned in gulfs of savory tastes, he delivered his soul with that admirable peace and tranquility and security of spirit (of which I spoke in chapter eight of the fourth part) that he showed especially in that response he gave saying: "My God and I understand each other well," with the other words that were recounted in the cited place.

To this and to the other degrees of contemplation accompanies speculation, which although it is not the last, I place last because it opens to us the way to what we must say to finish this matter. Speculation is a clear knowledge, aided by an infused and supernatural light, with which the Divine mysteries of the law of grace are seen. Here the soul enters into another unknown region to see and enjoy the favors of heaven, visions, and Divine revelations. And the clarity, light, and intelligences they receive of the mysteries come to be so great that some servants of the Lord cannot explain them, as our glorious patriarch, St. Ignatius, confessed of himself when treating of this degree.

Extraordinary were the treats that God granted to Fr. Francisco Suárez. It is gathered from what has been touched upon, that his own very spiritual and learned confessor, although he desired and wished to, could not declare with words but only with admirations the secrets and hidden mysteries of the favors and celestial illuminations that the great Father of lights made and communicated to him. One of the principal effects of contemplation, which is the flight of the spirit and the elevation of the understanding that the Holy Spirit works in the soul, is the proximate disposition to receive a supernatural light by which the most lofty and profound mysteries are known and revealed. How much that was is declared by the opinion of many who felt (as was said in its place) that his wisdom was infused. Nor did there lack one who candidly asked him if it was

so, to whom our doctor responded, smiling with a cheerful sincerity, the following: "To be sure, I attribute that wisdom, however little it may be, first to God, the fountain of all goods, and then to my own study and sweat, with which even unfruitful geniuses, if they are watered, it is necessary that they at last bear some fruit."

Thus it is recounted in his life printed in Latin, and I do not turn it into the Castilian idiom because it is already found in chapter one of the third part. Credible witnesses of the same can be the many and great tomes in which he declares those sovereign and Divine mysteries, as also are witnesses of the supreme degree of contemplation to which he ascended and of the gift of prayer he had, the four books (especially the first and second) of the second tome De Religione, in which he treats its matter at length and learnedly.

And finally, a great argument and proof of this same thing is what our eximious doctor left us written in the second tome on the third part of the Angelic Doctor in disputation 24, section 3, where he says that two things especially pertain to the perfection of the contemplative life and are required for it: the mortification of the body and afflicting it with austerities or penances, which is like a disposition and preparation, and the union of the soul or understanding with God and the perfection of charity and contemplation. How singular his mortification may have been will be seen in chapter 18; how inflamed his charity, we saw in the fifth and in others that follow it. And we have seen in these last chapters how closely his soul was united with God and how perfect his contemplation was, with which it can easily be seen how high the perfection of the contemplative life of Suárez may have been, and how sublime that of his grace and merit. These are the reasons he uses in the cited place to prove the great holiness of the Baptist.

CHAPTER XIII.
DISTRIBUTION OF THE TIME HE USED EACH DAY

That so rare peace and quiet he enjoyed in prayer was encouraged by the distribution Suárez observed of times, for each thing its own. And thus he mixed no occupation with others, having gained the habit from when he was a young student of giving to each occupation its time: to letters, its own, and to prayer also its own. And to these two exercises he was so delivered that he said that outside of his books he knew no other thing as his own.

And if it was much that Doctor Eximius never interrupted the grace received in baptism, it was not little to not depart in the rest of his life from this path and manner of it that he undertook and continued it with such tenacity that Fr. Jeremiah Drexel said, speaking of him: "He gave so much time to prayer as if he neglected studies; he so watched over studies as if he entirely omitted prayer." He employed as much time in the exercise of prayer as if he made no account of the study of letters or it did not touch him, and in such a way and with such effort did he devote himself to this study as if he entirely omitted prayer.

The diary then that he rigorously observed, or the distribution he had made of time and kept each day (with which he came to attain human and Divine wisdom) was this. He rose every morning, when latest at the hour of the community, in which the healthiest and youngest rise, but ordinarily half an hour before the others, many times an hour, when he had some business that asked him for more time, taking it from his rest and from his health, not to take it from his prayer or from his study. Upon rising he took indispensably every morning, not being actually sick, a harsh and long discipline with branches made of wire thread.

With this disposition he prepared himself for mental prayer, which those of the Society come to at this time and hour. In it, as I pointed out, every day without missing any, he spent the space of an hour and a half, and many times two continuous hours. And if at some time he had that time impeded with some forced occupation of business or grave consultation that he could not avoid, he did not leave prayer for after the business, but rather he prepared himself before, rising an hour and a half before the others, whereby in summer it would be between two and three in the morning, at which time he fulfilled the obligation of prayer to be afterward free for the business.

The venerable father judged, as holy and wise, that on the prayer of the morning depends the outcome of the whole day, and for him who lacks it, all the natural warmth of the soul is lacking, which cannot digest the works of religion. He is ill-tempered with those of the house and those outside, like a man without strength, accosted by temptation. Upon leaving prayer he recited the minor hours, and having fulfilled these obligations of a religious (let us say it thus) with this study of the soul, he disposed himself to study in his retired study.

The manner he had in it was, for the space of two or three hours, to think and discourse on the subject he was treating and to see the authors who wrote on it, drawing out in a note their citations. Then the secretaries came, and for the space of another three hours he dictated to them what he had studied. After these five or six hours of study, he withdrew for a while to say Mass, and having finished this recollection, he said it with notable affection, tenderness, and indispensable space, every day, as long as he was not actually sick in bed, without any other business or occupation, however most grave, taking it from him. Truth is that before he dealt with printing his books, and at the beginnings of his reading of theology, when he read it in Valladolid, he said it before study, as was recounted in its place.

Having said Mass and given thanks, which would be at twelve, he took for food a small collation, and so light as a rigorous fast requires. He did not eat afterward until at night to be thus more disposed and free to be able to spend all the afternoon in study, and also because instead of the sustenance he was to give to the body, he wished to give it to the soul, as Fr. Eusebio Nieremberg writes in his life, saying that for this reason he withdrew already at midday to have prayer—although before this and after that very sparse collation, he rested a brief while to relieve the head a little and be able to give himself better to the ordinary exercises, gaining new strength.

He then recited Vespers and Compline, the Rosary of Our Lady, and many devotions he had to many patron saints of his. In these and in reading some devout and spiritual book he spent these two hours. Having completed them, he recited Matins and Lauds for the following day by particular privilege and bull he had from the Holiness of Clement VIII and Paul V to be able to recite them at this hour with his companion, in order to have the afternoon more free for his studies. Having recited them, he withdrew to his retired study, which was in the manner and in the time like that I recounted of the morning. Upon leaving study, he ate and supped all together, but so sparingly and temperately that his companion, who was so for more than twenty years, a person of much religion and credit, affirmed that it did not exceed five ounces of meat on the days he ate it, which were very few, the rest of the food being in proportion to the quantity of meat. Having passed the whole day from four in the morning and even before, in the manner that has been said, until eight at night, with no more food than that so small collation, having spent ten hours in study and six in spiritual exercises of prayer, examination of conscience, Mass, and recitation.

Upon supping, he conversed a little in his room with some fathers who came to him. Then each day he said the litany of the

saints, commended himself to those he had chosen as particular advocates, and having made the examination of conscience, he withdrew to sleep in a bed that was more to hurt the body than to relieve it from the labor and weariness of the whole day. But as he burned so much in the love of God, he never wished to cease from laboring and suffering and deprive himself as much as he could of any rest and relief.

This was the ordinary style of our doctor and master, this the distribution in which so beneficially and holily he occupied time and in which he had distributed the hours of the day, in which there was no lesson and he was free (going in it, when there was one and at the designated hour, to his chair and reading), made rule and clock of himself so indispensable and infallible that except for most grave business, no other event made him fail a point in it. In these most precious works (which merited for him so precious and sweet a death in the sight of the Lord, as so just and His servant) this man passed the days, who had no other entertainment or recreation of greater taste than with God in prayer and in study with books, whereby he came to die not only full of days but of full days. Which is praise that in Abraham, who died in venerable old age, St. John Chrysostom pondered, and that which must be pondered in our eximious doctor and distinguished father, since he lived no day or hour that was not full of holy occupations and very copious and heaped merits.

Suárez called the distribution of time mother of the spirit, and thus he, to conserve his, had in the manner we have said distributed the hours of the day for God and books, in such a way and so detached from these and with such singular disengagement that when the hour of recitation or of another spiritual exercise arrived, he found himself so interior and so without thoughts of scholastic subjects as if he had never dealt with or disputed them, as was pointed out further above, and the venerable Fr. Juan Eusebio Nieremberg left

written in his life. With this his heart was as clear and clean as his understanding, and he knew how to join prayer and penance with study without one impeding the other, because he gave time to all.

And thus we can truly affirm of this common preceptor of the world that in prayer and contemplation of Divine things he received the nourishment that he afterward distributed to others in his writings and words, never losing the presence of God, imitating as much as he could (and is granted in this life, as I said) the angels of heaven, who never lose sight of Him even if they go to the world to help mortals in the business of their salvation. And that in the same prayer his spirit rested with God, taking in it new strength to employ them in His holy service, leaving from prayer to the study of letters and to teach his disciples, and from the heaven of his cell to the chair and to the souls of his neighbors to direct them to blessedness, and returning from disciples and from dealing with men and from literary exercise again to prayer, his spirit always united with God Our Lord.

I infer from what I have said here that Bishop Juan Caramuel suffered a mistake in affirming (writing on the rule of the glorious patriarch St. Benedict) that Fr. Francisco Suárez almost every day studied eighteen hours, and that every day he recited the office of the Resurrection, which is the briefest of the year, with which (that author says) he fulfilled the substance of the precept of the Church (Caramuel supposes that others, without falling into mortal sin, satisfy that same precept by reciting that brief office).

Truth is he does not say that of Suárez absolutely but under doubt, because after having noted that Doctor Eximius studied all that time and doubting whether in the rest of six hours he could sleep, eat, say Mass, and recite the Divine office, he adds: "Perhaps every day he read the office of the Resurrection."

He suffered (I say) a mistake and was badly informed, or made in that a judgment or suspicion totally false, Caramuel, because

neither did Fr. Suárez spend so many hours in study each day, but only ten, as Fr. Arana expressly notes in his life, who to work on it informed himself from the same Jesuits who lived with our doctor and master, who, as so learned and so holy and pious, always accommodated himself to the common and designated recitation of the Church and universal, which all the others who are obliged to the Divine office said, without availing himself of that of the Resurrection except on its day and in its octave, as the same Church commands. Thus the authors who have written the life of Suárez say and suppose it, and have drawn and collected it from the persons who knew and dealt with him.

The reason on which Caramuel founds himself to say that Fr. Suárez recited that office all year is, judging, as he himself affirms, that Doctor Eximius would not have time to say another longer one, occupied in various and most grave business and in continuous study. But as the foundation on which his statement rests is false, this also is so. Caramuel's foundation was, as I pointed out, that Suárez employed every day in the study of letters eighteen hours. We have already seen this to be false, and reason confirms and establishes it, which dictates that except by miracle a subject of such poor health as our father could not be free for that study so continuous so much time, since not even the time very necessary for resting and feeding himself would remain, nor would the superiors of the Society have granted him such license (for to no one is it given to be exempt from devoting for the space of one hour to mental prayer each morning) nor permitted that he finish himself in that way with such prolonged study.

Since then the mentioned foundation is false, the consequence and inference of the cited author will be jointly false, which was: that because Suárez did not have sufficient time for another longer office, he would say that of the Resurrection, since, as has been proved, dedicating no more than ten hours to study, he had

enough left for the recitation that the other ecclesiastics say, which he also said with particular devotion. The indult he had from the Pontiffs was only, as was noted, to anticipate with his companion the matins and lauds of the following day, which he began already at two after midday.

And although it seems that Caramuel feels that Fr. Suárez did not even commit venial sin in making that change in recitation (when he had made it), as that author thinks, by occasion and just cause of the so great occupations he had, nevertheless when it had been necessary because of them to say the brief office of the Resurrection instead of the ordinary one, he would not have done it without special privilege from the Pope, as he obtained for the said anticipation of Matins. Besides which, the opinion of Caramuel, which teaches that it would only be venial sin to use such a change without sufficient just cause, I hold as improbable and false. See on this point the learned Fr. Antonino Diana in his first and seventh part.

For which reason it is not credible that on any day Suárez availed himself of it, nor practiced it, as so learned and pious and obedient son of the Church. Besides which, Suárez himself in his second tome De Religione in chapter 23 of book 4, number 14, expressly teaches that if an ecclesiastic (of those who have obligation to recitation) wished at all times to say the office of the Resurrection, because it is briefer, he would sin mortally. And Doctor Eximius and pious adds that he has never held the contrary as probable, of which he gives many reasons. If the most illustrious Bishop Juan de Caramuel had noted and observed this doctrine of Suárez, he would not have dared to cite him in favor of the opinion and practice of reciting every day the said office of the Resurrection, as the learned Fr. Mateo de Moya, Jesuit, well noted.

For this reason Fr. Adam Burgamer well noted that what Juan Caramuel wrote of our Suárez was a fabulous thing, because having been the devout and religious father so given to prayer that, as we saw, he said that he would first lose or esteem more losing all his science than cease to have the hour of daily prayer that the rule of our Society assigns to all, how can one presume or suspect that he would leave the office due and destined by ecclesiastical law and take another that the Church does not designate except for certain days, inverting recitation? Which he did not do, nor would have done, even if it had been permitted and licit to him, as that author supposes.

Suárez so harmonized the studies of prayer and of letters already from his youthful age that this union never impeded itself, nor did one exercise hinder the other. Rather it seems that always both ran in parallel with each other, as the writer of his life in the Latin idiom intimates thus: "From a younger age he had instituted such a manner of living that he made equal both the study of letters and the study of prayer."

CHAPTER XIV.
OF THE GREAT DEVOTION HE HAD TO THE MOST HOLY SACRAMENT OF THE ALTAR

The internal acts of the virtue of religion, according to St. Thomas, are devotion and prayer. And although the principal cause of devotion is God, that which on our part concurs to excite it is mental prayer, because as true devotion is no other thing than that act of the will that has the soul disposed and ready for all that is service of its Creator, it is necessary that it proceed from what the understanding meditates or contemplates.

How heroic this devotion was, which consists in that ready will to do all that touches the service of God or His worship, as has

been said and the Angelic Doctor teaches—"Devotion is the will ready to do what pertains to God's worship"—has been sufficiently shown in this part and in the others and in what remains to be said of his virtues, and very particularly in what I recounted in chapter eight of the fourth, that our most devout father affirmed in the trance of death, the hour in which truths are best known and confessed, speaking of himself: "That he had never done anything without order of holy obedience."

With such ready and exact and constant will this His servant delivered himself to the service of the Lord and to the Divine will explained through that of His ministers, who stand in place of God Himself. Actual devotion being an act of the will, that is, a pious affection by which a man dedicates himself in some way to Divine service, wishing and proposing to put into effect what His Divine Majesty wishes, and that consisting in a certain act that makes and constitutes man easy and ready for what is of the worship, honor, and service or obsequy of God Himself, as our eximious doctor noted, and this man knew how pleasing devotion was to Him with the Most Holy Sacrament and with the Most Holy Virgin, singular in him was this affection and devotion, as will be seen in the present chapter, in which with the following I join the Most Holy Son with the Most Holy Mother, because those who truly are devoted affectionate of the one cannot cease to be so of the other.

And as the doors of justice (which consists in doing the will of God, of which the prophet speaks when he says: "Open to me the gates of justice; entering into them I will confess to the Lord" [Psalm 118:19]) are the principal devotions and means for perfection, and these doors God and the angels open when they infuse inspirations and great desires for them, being the first door Jesus Christ Our Lord in the Sacrament of the Altar, since He said of Himself: "I am the door; if anyone enters by me, he will be saved, and will go in and out

and find pasture" (John 10:9), our most pious theologian Suárez sought to have secure entrance through so happy a door, which is said to be the principal one because there is the fountain of justice, and one enters with knowledge and affection, with faith and with love (as the venerable Fr. Luis de la Puente, disciple and spiritual son of our Francisco, pondered), and through which in the law of grace His Majesty communicates Himself to the soul and fills it with blessings and enriches it with precious gifts.

The venerable father solicited that entrance through means of a singular preparation until reaching what is most secret and Divine, his soul being transformed into the same Christ, preceding an inflamed love, profound humility, long prayer, mortification and penance, purity of conscience, and exact and punctual obedience, exerting himself in fulfillment of the Divine law and counsels with tenacity and perseverance, which is the best disposition to enjoy the fruit of this Divine Sacrament.

The devotion he had for it was tender, continuous, and affectionate. In its frequency he had secured not only his spiritual increases and gains but also his encouragements and sensible tastes. The hunger he had to receive it (which is one of the dispositions that are asked) was so great that no occupation of the many he had, whether of journeys, or of business, studies, and consultations, ever took from him saying Mass with the same space as if there were no other business. He did not leave it any day in the two journeys he made to Rome, as those who accompanied him affirmed. Coming another time from Évora to Lisbon, not having found in the way convenience to say Mass, despite its not being a day of obligation and arriving very tired, he went around four leagues out of the way in order not to leave Mass.

He was not content with saying it every day on which the Church permits it to all priests (unless grave illness prevented it), but

on the last three days of Holy Week he did not omit it. And thus in order not to deprive himself of this most sweet food of life (for it seemed he could not live without it, nor cease to take it each day) and of the celestial consolation, he would go at that time to a farm that the College of Coimbra has, in which some of the masters live, and there in the best way they could, a monument was made in which the Most Holy Sacrament of the Altar was placed. And our father with supreme devotion performed the office those three days and passed them in continuous prayer and recollection, thinking day and night on the passion of Christ Our Lord, without regard to the weariness of the journey to receive Him who was relief of his sorrows. For all sorrows are good with such savory and sovereign bread, preparing himself for it as one who had attained superior light of the purity with which one should eat and offer so high a sacrifice as is the most holy one of the Mass.

He had a brief from His Holiness to say Mass on Holy Saturday in some retired chapel when he found himself in some college at that time. For these favors and exercises he wished the favor and grace of the Supreme Pontiffs, not availing himself of the graces of princes for his hours and other less religious employments. From this same devotion (and to move other priests to say it on Holy Saturday) was born his disputing whether it is licit or not for anyone to say it, and he concludes that it is licit and very sure in practice to say it in some retired chapel (which he thus did), and secure with his opinion many grave priests say Mass on Holy Saturday in order not to deprive themselves of the fruit of this sacrament and of the holy sacrifice of the Mass.

A grave person once told him, seeing the solicitous care he had in not leaving any day without celebrating, that this was a laborious thing for a person who was so lacking in health. "O sir," he responded to him, "and what mistaken judgment! For what better

consolation can my soul have than the time I am with my God? It is not any labor for me but much rest, because I have no hour in all the day fuller of consolations and of celestial delights than the one I spend in saying Mass. And when I am forced not to say it, my soul feels deprived of celestial sweetness."

With this response (of which mention is also made in the compendium of his life written in Latin) that person remained no less instructed than edified by the fervor of the holy Fr. Suárez, who, experiencing in himself such inundation of consolations and celestial delights, there is no wonder that his confessor (as I said in chapter 12) could not or knew not how to declare them with words but only with admirations. What wonder if at times those words fail him who tastes them to explain them to others, either because they are so great or because of the incapacity of the hearers?

For this reason our founder and father St. Ignatius, having recounted a certain favor (which the Lord had done him) to Fr. Polanco, his secretary and very intimate, for his consolation and edification, told him: "Be certain, Polanco, that of a thousand parts of the gifts of God and favors He has done me, I do not dare to tell one, because of the incapacity of those who must hear me, for they would either be scandalized or would not understand me."

It being certain (as Fr. Andrés Lucas de Arcones well noted in his life) that the companions who helped him found the Society, many of his sons, and other holy persons who dealt and communicated with him, were endowed with great capacity and prudence, heroic holiness and wisdom, and with most high, practical, and speculative knowledge of Divine things, and if these were not capable of hearing the favors God did to St. Ignatius and infused gifts, it necessarily follows (that author concludes) that they must have been superior to those God is accustomed to grant in the common order of grace.

Of this genre and quality I also infer that those would be that the Lord communicated to our eximious master, since his very confessor, being a very learned, spiritual, and holy person, did not dare to manifest them except with admirations, which although mute published not a little their greatness. Those celestial consolations were prize of the disposition with which he went to celebrate, with a rare purity of conscience, clean even from venial sins, with anxious and vehement desire to receive the Divine bread, with reverential humility, going to it for love and amendment of his light sins and as a preservative that it is from all.

These celestial delights that our father felt and enjoyed were also an effect of his much substantial devotion (which is the true one already explained), from which originated that accidental or spiritual joy, suavity, sensible taste, which is thus called such an effect. And these are terms that our eximious and mystical doctor uses, treating this matter, who ponders well and proves with different places of Scripture and holy fathers that although true or perfect devotion can be found without the accidental, nevertheless when this is found in the soul and the tender heart, it usually helps much the substantial devotion and the promptness of the action that Divine service asks to be done, because what we work with suavity, delight, and taste, we execute more quickly and easily, as the same Fr. Suárez notes and knew by experience.

With reason then he placed so much diligence and applied so much labor, as we have recounted, so as not to remain deprived of such precious treasures and of tastes and celestial consolations that without doubt his soul would receive with different lights, intelligences, and interior words, as they are accustomed to come, beyond the floods of Divine love and increases. And for this reason a soul can with much reason desire and ask the Lord for those joys and spiritual consolations, not for the sensible taste that is in them, but for

the benefit they bring us for doing good, seeking in this the greater glory of God and His pleasure and love, and not one's own, and fulfilling the Divine will and holy exercises, even if such sweetness is not experienced.

Suárez being so diligent and careful in disposing himself to receive such favors, he was no less so in showing himself grateful to the Lord Sacrament for them after his communion, taking much time for thanksgiving, as being the best for negotiating with God. From this case we can infer that.

On the sacred day of the Nativity of the Lord some fathers were going to give our doctor good wishes for the feast (as is the custom in the College of Coimbra with the gravest). They found the devout father saying Mass in an interior chapel of the college, and not to lose occasion they waited for him to finish, because it seemed he was at the end of the third. The fathers thought it was not much to wait for him to spend a quarter hour in which he would give thanks to God, as our exact priests do. However, the religious father delayed three quarters of an hour in giving thanks, having respect to having said three Masses.

The Reverend Fr. Gaspar de Gouveia recounts this case—who is today assistant in Rome of the provinces of Portugal and the East Indies—in a letter or memorial he wrote to me that contains various things of edification about our father, of whom the said father was a disciple in Coimbra and lived six years in his company. And he adds in the same letter that one of the fathers who went to give Fr. Suárez good wishes on that occasion told him, and who with the others waited for him for the space of the mentioned time.

What time he would employ in continuing these thanks in the retirement of his room we do not know, nor that which in the same, others, outside of those they give in the sacristy or particular chapel or oratory, after having celebrated in this, before leaving it, as

the Fr. Suárez had then done. Who, as so devout of this admirable and venerable sacrament, in the treatise he made of it exhorts the faithful to its frequency, so that it may not happen to them through the excessive delay of approaching to receive it, what the prophet says: "My heart is smitten and withered like grass, so that I forget to eat my bread" (Psalm 102:4). "I have been struck by the sun of human prosperity like hay that easily dries, and thus my heart is likewise arid because of the neglect I have had in eating the bread that God instituted for me." Which our doctor interprets of the Eucharist, and he confesses of himself that when he was forced to cease saying Mass, his soul felt dry, deprived of celestial sweetness, as we saw in that response I recounted above. How dry will the soul remain that through its neglect and fault ceases to frequent and to take this Divine nourishment?

Although the same father advises well that many times it can happen that one communion made at the convenient and opportune time is made with greater fruit than many others received and made without due preparation and thanksgiving. He also adds with St. Bernard that frequent communion must not be omitted for venial sins alone, nor because it seems to him who communicates often that he experiences in himself less fervor of charity and devotion, because the benefit this Divine Sacrament causes is so great. He advises penitents that concerning this they be governed by the dictamen and prudence of their confessors and pastors of souls.

So much affection and devotion with Christ Sacrament, God wished to reward not only in this life with the gifts and celestial consolations and sweetnesses He infused in his spirit, as has been proved, but even in the other, after death, the holy father coming and descending from heaven to earth to communicate sacramentally to a person very much a servant of the Lord who desired it very much and

had no occasion to be able to achieve these his fervent desires, in the manner I shall recount in the sixth part.

I conclude this chapter with what the author of his life composed in the Latin language notes: "From this frequency and religion in the Eucharist arose a singular purity of soul that he kept untainted all the time of his life." From this frequency and devotion with the Divine Eucharist was born that singular purity of his soul that he conserved all his life without staining it with any grave sin.

CHAPTER XV.
OF THE DEVOTION HE ALSO HAD TO VARIOUS MYSTERIES OF CHRIST OUR LORD, TO HIS MOST HOLY MOTHER, AND TO OTHER SAINTS

To the virtue of religion (of which we speak in these chapters) pertain the acts both interior and exterior with which we venerate God, reverence His mysteries, and honor His saints. In all was the venerable Fr. Suárez a most perfect model of this virtue.

The particular reverence and devotion he had with the mysteries of Christ is discovered in the pious and tender affection and singular erudition with which he treated of them in the second tome on the third part of the Angelic Doctor. And the solitude and retirement he sought, as I said above, to contemplate those of His sacred passion and death in the three days of Holy Week, employing them with the nights in their consideration, also shows it. As likewise the tender devotion he had with the mystery of the Incarnation of the Divine Word and the great affection that the contemplation of Him made a child and humanated for us impressed on his soul was cause (among others, in my judgment) of that long detention and space in giving thanks after the three Masses that are said on the day of the Nativity, of which I made mention in the past chapter.

And we can clearly gather this from what the same father writes in the dedication he made of the first tome on the third part of St. Thomas to the most eminent lord Cardinal Don Gaspar de Quiroga, Archbishop of Toledo and Grand Inquisitor of Spain, where he says that although the tenuity of his genius causes him fear not to print that volume that treats of the Incarnation of the Divine Word, because the dignity of this argument is so great united with so much difficulty, but that the frequent memory he had of the love of God that was displayed, as it was poured out in this immense benefit, recreated and inflamed him in such a way (although fearful and slow and as if refusing the race and that enterprise) that when he considered and thought on it, even the very troubles of discoursing, writing, and dictating seemed very light to him (being in themselves so heavy, as whoever passes through them experiences).

And if this happened to him even when occupied with the exercise of study, what celestial and sovereign consolations would he receive and would rain upon his soul involved in that of his most high contemplation? It is not easy to know the favors that God communicates in this employment to His beloved when He deigns to admit them to intimate union with Himself, because the more favored, the more humble, and the more humble they walk, the more attentive not to appear favored, as will be seen ahead and proved in our father (and has been touched upon in this history), especially when his most profound humility is spoken of.

Nevertheless, from what has been recounted and pointed out, it is inferred that they were great ones. Some God has wished to be published and known (which passed in secret between His Majesty and the venerable father) for His glory and our instruction, which will be told in the following part. He knew, as so prudent and mystical a doctor, that the soul that receives such similar favors is

touched to hide them unless obedience obliges it or the Divine will that it manifest them.

Although as so fine a lover of the cross, he had his delights in suffering more than in enjoying, and as so humble of heart, he sought only Christ humble: now in the manger, now at the feet of His disciples, now on Calvary, and in other passages of His life. And detached and self-denied entirely with generous dispropriating of those supernatural treats, he conserved the soul in such perfect nakedness that on his part he always governed it by the first rule, God, wanting no more consolation than dryness in prayer, except delivered to it to fulfill the Divine pleasure and seek the advancement of his soul, saying with St. Paul: "Lord, what do You want me to do?" (Acts 9:6). Here I am to do all You wish and likewise to suffer, consecrating himself to God through a deliberate affection of reverencing Him and obeying Him in all, exercising this act of true and perfect devotion, as St. Paul did and exercised with Christ, with that response he gave Him when He called him and brought him converting him with His Divine grace, as our eximious doctor learnedly notes and proves in his second tome on the virtue and state of religion.

The second door after the devotion of Christ is the Most Holy Virgin Our Lady, whom the Church calls in a hymn gate of the King of Heaven and resplendent gate of light, and in another: happy gate of heaven, for being the devotion of the most pure Virgin a door to holiness and to sound and true doctrine. And to whom God gives this devotion, He has opened for him the door of the empyrean. And if one lacks it, he can well weep, for the entrance to the Holy of Holies, to the throne of the King, to the uncreated light will be closed to him.

So great was the piety and devotion that God communicated to Fr. Suárez with this sovereign princess and so continuous that he

always brought her present in his affection and soul, frequently on his lips, and many times in his eyes, with whose sight he treated and encouraged himself much. From this Cherubic chair (thus Hesychius calls this great teacher) he learned his lessons and the resolutions of his doubts. Beyond the ordinary devotions of his Rosary and Crown, which every day he recited, he fasted on Saturdays with all rigor and on all the vigils of Our Lady. And all the days of her festivities he had at least two long hours of mental prayer on the excellence of her virtues and prerogatives before saying Mass, passing that time among colloquies with the Virgin Mother, all with extraordinary devotion and tenderness to imitate her examples, which is the principal devotion that whoever is her faithful and true devotee must exercise.

To this Queen of Heaven he attributed all the good outcome and happy course in his studies, and she is the guide and north of all our actions pleasing to her Divine Son. Although of all the festivities of Our Lady he was very devout, but very particularly of her most pure and Immaculate Conception. And for being so much so and such an obstinate defender of this sovereign mystery, he wrote to the Reverend Fr. Diego Granados of the Province of Andalusia a letter signed with his name in which he affirms that the name and prize of martyr must be justly and duly attributed to whoever gives his life to defend such a sovereign mystery. Thus the same Fr. Granados recounts in the book De Conceptione Virginis.

Which point he sought to be well founded and confirmed in his writings and rooted in his heart and that of the other faithful, remembering what St. Anselm said: "If we wish to apprehend the port of salvation, let us celebrate the conception of the Mother of God with worthy obsequies." If we desire to reach blessedness, let us celebrate and venerate with worthy obsequies and services due the conception of the Mother of God, as our father and master did,

advancing with the advantages said in another part the truth of this most pure mystery and the devotion of the Immaculate Virgin.

A great and special sign of the prize he was to enjoy eternally in heaven, according to what the Seraphic Doctor St. Bonaventure noted, who writes thus: "Those who acquire the grace of Mary are recognized by the citizens of paradise, and whoever has this character will be noted in the book of life."

Of Bl. Scotus, the Subtle Doctor, Sousa, who historied his life, recounts that being a boy he was of dull genius for learning letters. He prayed to Our Lady with tears and sighs, begging her to obtain from the Lord that He enlighten his understanding, leaving that dullness. Being then solitary beneath a tree and fatigued in prayer, he fell asleep and had a dream or vision that changed his sadness into joy. For Our Lady, knowing he was to be a valiant defender of her Immaculate Conception, appeared to him and, encouraging him and recreating his heart, persuaded him to continue his studies, promising him she would obtain for him science from the infinite Wisdom she had engendered in her most pure womb, provided he promised to serve her with fidelity. And waking glad from such sweet sleep and vision, as if he had resuscitated, he made a vow to serve her, fulfilled his promise, his understanding remained from then on enlightened by benefit of the Queen of the Angels, and entering the Seraphic religious order he dedicated himself and all his things to this great Lady.

Also through means of this sovereign princess and of devotion to her, our eximious theologian obtained that sudden and mysterious light he received from heaven, his understanding remaining enlightened when he seemed of such short capacity and genius hearing the course of the arts in his first year, his prelate giving him courage to continue with the prophetic words he told him, and in their place were mentioned. This Empress, supreme of the heavens,

foresaw how much our doctor was to labor in honor and credit of her cleanness and immunity from any sin and of the fullness and excess of her glory over all the pure rational creatures, in the manner explained in another part. And thus one should not be surprised that he had as if by character and device the aforesaid devotion, especially to the mentioned mystery of the Most Holy Virgin having been conceived without original sin in the first instant of her physical and real being.

Always when he dictated both in the schools to his disciples and in the room to his secretaries, he had in hand the Rosary of the Most Holy Virgin. And when he sought some place in Sacred Scripture or of some saint and did not find it so quickly, he would say: "Jesus Mary," and it was certain that with these most sweet and most holy names, he immediately found what he needed, and there was verified in this his singular devotee what Holy Church notes in the office of the name of Mary: that whoever invokes the name of Mary, Mary is quickly present to help. "To those imploring the name of Mary, Mary is present." And invoking jointly that of Jesus, what would he not obtain with great swiftness? So open and propitious did he find these two doors, and so diligently was he answered and his desires satisfied if he knocked at them or called.

To achieve holiness or perfection he judged as second door, after that of Christ, the devotion of Most Holy Mary, for although it is second in dignity, it is first in execution, because through this one enters to that other, and to whom God closes this, He closes the other. For which reason he solicited with His Majesty this devotion, using different pious means. Hearing the stations that were walked in Rome mentioned, he said that he also was accustomed to walk them or to make his stations inside his room, when in his doubts he went many times, now to the Son, now to His great Mother the Virgin.

During the day if he encountered some difficult question, on his knees before a crucifix he asked light from the Father of lights, and

if still he remained with doubt, he went before the most pure Virgin Mary, whose image he always had before his eyes. From midday downward he was accustomed to touch, as if to gather occupations for the space of a good while, and in it he mixed colloquies with God and with His Most Holy Mother, and he recited many devotions to the patron saints. And at night before going to bed, at the hour he spent in prayer, he commended himself again to the same saints, his devotees (as will be said further below), never failing however tired he might be from studying. In such a way that prayer and devotion gave beginning and end to the day (being almost of all of it, always its companion). For this reason the end of his actions and employments was so happy and successful.

Who doubts (ponders the most learned Fr. Luis de Valdivia) that his doctrine was Divine, flowing from those fountains of Jesus and of Mary? And thus it is no marvel (adds the holy Fr. Nieremberg) that the doctrine of Suárez was admirable, drawn from these Divine fountains. They saw him many times while walking give thanks to the Virgin, kneeling for the solution of the difficulties that occurred to him. Thus Fr. Juan de Aldoza affirms in the tome he entitles Starry Heaven, in book 4, chapter 7, section 16, where speaking of this filial confidence and devotion he had with Our Lady, this His servant, he writes the following: "All the difficulties that occurred to him in his studies, this great doctor commended to the Most Holy Virgin, and when he walked they saw him many times kneel before an image of hers, giving her thanks for the solutions and arguments he found."

This same thing a Portuguese father of our Society confirmed, who going to Rome recounted as constant and certain truth that on the occasions when Fr. Suárez found himself perplexed and blocked, not finding a way out to some difficulty that occurred to him on the theological subjects he was working on, he made recourse to the protection and aid of Our Lady, placing himself on his knees

before an image of this great princess of much devotion that there is in the College of Coimbra, and that having said a Hail Mary he found the difficulty as plain as the palm of the hand, without any trace of doubt remaining to him.

This father, who must be more than twenty-seven years since he passed through the College of Zaragoza, had lived in Coimbra some years at the time our eximious doctor was an inhabitant of that college and was reading in the university of that same city. All this Fr. Martín de Lanaja wrote to me, who still today resides in that College of Zaragoza.

For this reason Fr. Antonio de Balingani in his diary writes that Fr. Suárez in the most entangled theological difficulties, which he was not able to reach, went to the Most Holy Virgin, and placed on his knees he begged her for their intelligence, and always with prosperous outcome.

Suárez then communicating all his doubts and treating his difficulties with so illustrious and sovereign a doctress and with her Divine Son, what light would he not find in them? What resolution in his perplexities? What solution in the contrary arguments and opposed to truth? What success in the government of his soul and of his pen? What joy in his sadnesses? What consolation in his labors? And what conformity in all prosperous and adverse things to the Divine will? For there is no greater consolation than surrendering to it, because just as he who resists God is at war and never enjoys peace, however much it may seem so and he has what the world most esteems, thus on the contrary sides whoever subjects and obeys Him is in calm and peace and does not experience war, even if all hell moves it with him, because God is at his side. And though the common enemy arms his hosts against him, He defends and protects him and brings him victorious from his arrogant combats.

The first question he brought to light was proving that this Most Holy Lady and Immaculate Virgin had more grace and glory than all the rest of the Church Militant and Triumphant together. Which he defended, as I said in chapter 16 of the first part, in the first act he had in Salamanca. And afterward against some who censured it, he confirmed it with saints and reasons, by counsel of his superior Fr. Martín Gutiérrez. How pleasing the labor of this question was to the most pure Virgin, we saw in chapter 15 of the same first part, that she came to thank him for it from heaven. With which Fr. Suárez remained encouraged to print it with much erudition in the second tome on the third part of the Angelic Doctor, as I recounted in the cited chapter 16.

Beyond this he wrote other questions in honor of Our Lady (of which we shall speak in the part that follows), an argument of his great affection and devotion with her. This same is manifested in the prologue of the second tome alleged, which he makes to the reader, where he makes understood that the filial and tender love he had for the Mother of God and the singular pleasure he received in speaking of her greatnesses had motivated him to treat more at length of them and of her admirable life than scholastic custom seemed to require.

From this devotion so affectionate and tender originated the care he applied in carrying with him an image of the Most Holy Virgin when he traveled on occasion of going to have the vacations of the schools in a distant place or for another cause, and he was accustomed to take it out in the inns and place it in a decent place and as where he could commend himself to her, as his disciple Fr. Assistant Gaspar de Gouveia wrote to me. He in his paper that I cited adds that from this spiritual tenderness it seems came to him feeling such suavity in his death that being near that last hour he was heard to say: "Truly, I did not think dying was so sweet." Which words I recounted in chapter seven of the fourth part.

And in the eighth of it I said how the last word he formed in this life was that of the most sweet name of Mary, with which he died in peace, bathed in most sweet consolations. And it surrenders and frightens away any enemy in that bitter trance. And thus a devout poet sang:

"Do you wish to conquer in the last agony? Invoke the most sweet name of Mary."

With the invocation of it and of Jesus, our father left this life. And if when he was in it, he found immediately (as was touched upon above) in taking them on his lips and heart, the place of Scripture or of some saint he was seeking, who doubts that at his end he found that of blessedness, target of his thoughts and fervent desires, with such good, pious, and duplicate invocation? Such felicity befell him (as will be proved in the sixth part), such happiness coming to him from having as a zealous son of the same Virgin Mother solicited and advanced her praises, employing himself entirely in honoring and serving her with writings and distinguished works, fulfilling in this his great servant and chaplain what Richard said: "To honor Mary is to treasure up eternal life for oneself."

If then he is called devout who with ready will delivers himself to the service and pleasure of another, Suárez having offered and dedicated himself so much, voluntarily to that of the Mother of God and to her veneration and worship, one well draws how extreme his devotion was with this great Lady, exercising that not only offering himself many times to serve her in all and give her pleasure (in which oblation devotion properly consists) but also putting into effect what he judged to be her will and honor, like writing her praises, saluting her on different occasions, as has been seen, commending himself to her, and other actions of her glory, being so much so of the Divine, commanded by that his devout and pious affection. Which he consecrated to God and to the same most pure Virgin, which

dedicated and offered in this way must more be called devout actions than devotions, although they be said thus at times, taking this word broadly or materially, for being matter that regards or on which the same devotion falls, or for receiving from it its denomination, as our eximious master notes in the second tome De Religione.

By means of this same devotion and affection to the Queen and Crown of Seraphim, Mary Our Lady, the ardors of his inflamed charity were so growing, as we saw and shall say in the fifth chapter and the following, for which the Seraphic pen of St. Bonaventure well noted, speaking of the same celestial princess and of her devotees: "Because she was all burning, she inflames all who love her and touch her and assimilates them to herself."

Beyond this, half an hour before going to bed, as is recounted in his life composed in Latin, he employed in commending himself to his patron saints, among whom he showed particular devotion with the Precursor of Christ Our Lord, St. John the Baptist, as is seen in the disputation he wrote of his praises, which is disputation 24 of his second tome on the third part of the Angelic Doctor, and with St. Joseph, spouse of Most Holy Mary, as is drawn from the disputation he labored in his honor, which is the eighth of that tome, where he says that although in the preceding one he had spoken of him, nevertheless the reverence due to him and the devotion he had for him obliged him to expand more in declaring his excellences and manifesting the summit of the perfection and holiness to which he ascended.

How great a devotee he was also of St. Thomas Aquinas is clear argument the having been his commentator and interpreter so faithful and having followed his doctrine so exactly, since he himself affirms in the first posthumous tome De Gratia, sixth prolegomenon, number 28 (whose formal words I cited in chapter 17 of the fourth part), after having said many praises of the Angelic Doctor, that

always in theological difficulties he has held him as principal master and guide and has sought with all effort and care to understand and defend him and follow his doctrine, and that in that matter he even thought to do the same with greater affection and diligence, trusting that with Divine aid he would achieve it: not departing in anything grave or of some weight from his mind and opinion.

Although of the same devotion greater and better proof is not only having followed his doctrine but having imitated the holy doctor in the virtues he had and examples he gave us in life, writings, works, as whoever knows and has read the life and books of the Angelic Doctor and this one and the tomes of Doctor Eximius can infer. He, to show the desire he had to resemble the saint in religious and Christian perfection, noted in the prologue of the first tome on the third part that in all his books he would always seek to imitate the modesty of that most holy doctor, as was pointed out in chapter 19 of the fourth part and will be said in chapter 17 of this one.

I do not speak here of the special devotion Suárez had with the holy angels, both because the great tome he composed of their greatnesses and left us in honor of them declares it enough, and also so as not to lengthen more the matter of which I spoke of his religion and the present chapter, which has had to surpass the ordinary limits of the others, having proposed more subjects.

CHAPTER XVI.
OF HIS RETIREMENT AND APPRECIATION OF TIME

He who spoke so much with God in prayer and with the saints and in books and in study (for although these are friends, they are dead friends), it is no wonder that he fled the conversation of the living and abhorred the talk of compliments and useless waste of time (which is the jewel of greatest esteem) when they were of no

importance. But if they were, he attended to them with great punctuality.

Seneca would have found in this great man what he so much desired and advised his friend Lucilius, that he be an avaricious guardian of time, of which many are such prodigal squanderers. Much part of life passes for many doing evils, and for many others doing nothing good or beneficial. Our eximious and most pious doctor did not live much part of time that was not full of grave occupations and merits, although to these (as has been proved and will be shown more, for being a point so lofty and singular and deserving of many proofs and qualified testimonies) he gave beginning from the time the light of reason dawned in him, without them ever having need to revive, because his soul always conserved the first grace, living in it and through it from the first instant he received it in the Sacrament of Baptism, without ever losing it.

So at the beginnings and so constantly until the end he employed time well and beneficially. Except for this, he held nothing as his own; all the rest, as foreign and strange. There is no greater loss (Marcus Varro said) especially for the wise man than that of time, for as this is irrevocable, since it never returns, that cannot be restored. The others, yes. Therefore it must be guarded with more care, as being of more esteem. Whoever does not show himself careful and loses such a precious pearl can be numbered among the foolish and will never be wise unless he recovers it again, seeking to redeem or restore in the manner he can that past time which he lost and will never return, following the doctrine of St. Paul written to the Ephesians: "See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil" (Ephesians 5:15-16).

Time is divided into past, present, and future. The past, if employed badly, is already lost and has left the jurisdiction of man. The present is ours and has no need to be redeemed. The future is at

the disposition of God to grant to whom His Majesty sees fit. How then can the wise man rescue time? St. Jerome responds, and explaining these words of the Apostle, says: that we then redeem time and make it our own when we employ it well and in holy works. And according to St. Gregory, when weeping we repair the past life that we lost and spent in crimes. This second declaration pertains and touches whoever has fallen into grave sins, and that first one especially pertains to whoever never mortally sinned, like our father, for having persevered in that baptismal grace, increasing it with various acts of virtues. So much could Divine grace do and did it work in him.

This is one of the rarest privileges that are usually granted, and more so if we ponder the occasions so dangerous that occur to a young man in the flower of age, noble, rich in the study of law, in liberty, studying in a university as numerous as Salamanca, as I said and noted of our Francisco in chapter five of the first part. And having to deal and converse forcibly many times with dissolute students, and that some of them, what they least think about is fulfilling the obligations and motives their fathers had for sending them there with notable expenses that the condition and quality of them requires and necessitates.

I would say of such persons (and of any other doctor or master) that they would restore time in some way when, having been negligent in satisfying the obligations of their studies for some years, in the following ones they would deliver themselves to them in such a way that they would give, would restore to them the hours they had stolen from the first ones. In such manner that if, having to occupy oneself for the space of three hours in the study of letters each day, he gave only one to it and the others to idleness and pastimes, he should afterward spend five in the same, if health permitted it and prudence did not dictate the contrary. Like he who kept vigil many hours to waste time in vanities, let him keep vigil much more and so many

more hours delivering himself to recollection and devotion, imitating that exactness that our father kept, supplying the faults, although slight, that he could have committed (regarding what has been touched upon) in the world, devoting himself so earnestly in religion to the study both of letters and of devotion and of his perfection with that continuous effort that has been seen, redeeming time like a wise man, so completely and fully.

Thus this prudent and holy man observed what St. Paul persuades in the cited words, which also (in my judgment) can be explained and understood of whoever leaves through his fault and without reasonable and just cause some devotion he is accustomed to do, spiritual exercise, prayer, mortification, or penance each day, for he must seek that it be supplied on the following one, exercising it twice. Of which this servant of the Lord had no need because of the tenacity and inviolable constancy with which he persevered in the good he had once begun, and he kept the distribution of time he had assigned himself, which he followed punctually, as we have seen.

From this so great love and affection he had for retirement and solitude was born that although Fr. Suárez esteemed all with humble respect, he visited very few with whom he maintained friendship, or when most just obligations asked it. He did this not for vain points of authority or self-esteem, but because of how much he felt leaving his retirement and abandoning even for a brief while the study of prayer and of letters, which were the virtues that made perpetual company and had continuous brotherhood with this holy man, fomented in a solitary retirement and constant silence, as much as his occupations granted him.

Strong counsel that St. Thomas Aquinas gave in a brief but most prudent little work, which is number 68, responding to a religious who asked him about the mode of profitably acquiring wisdom: "Let this be (the Angelic Doctor says) my counsel, most dear

in Christ, John, speak little and not much friendship with anyone that spends much time and is occasion of many faults and of going out (can be added) a religious more times or frequently than he should from his house, college, or monastery, from which afterward, there being excess, he will pay penalty in the other life."

Singular is the example that Fr. Alonso de Andrade recounts: that there having been a father of our Society always very religious, he had nevertheless one passion that he let overcome him, and it was going out of the house all or most afternoons, although he did not go to bad things and in his opinion convenient things. It would have been more convenient that he keep the recollection that the religious state requires, since obedience, true necessity, or charity, or some other office or ministry did not oblige him to go out so often. He appeared afterward to the venerable Francisco Aguado (of whom he had been novice) stepping on hot coals, raising and placing his feet with signs of great pain, and gave him to understand that he was suffering that torment in Purgatory for the fault he had had in going out of the house so frequently on excused business that without any inconvenience he could have excused. He asked him to be helped with prayers and suffrages to alleviate his pains, and the father granted them to him, putting forth the possible effort himself and through other persons to give him a hand and take him out of Purgatory.

With the light then that God had given our master of what befitted the religious and any wise man, this recollection, especially to him who directs chairs or occupies pulpits, reading or preaching, he kept all the course of his religious life with most sweet exactness and pious perseverance, as the unique means for the great wisdom to which he arrived. It seems Philo the Hebrew was looking at him when, writing of the Patriarch Abraham and considering his life and properties (exact ones of our eximious doctor), he called him a good

man, a man (let us say it thus) very upright, friend of the quiet of life, enemy of going out to visits—not because he abhorred men like that other Timon, whom the Greeks called Misanthrope for the hatred he had for all, but because the customs and boisterous errors of the crowd did not seem good to him. And fleeing their dealings, he wished to flee from those, living with himself alone, with God, and with books. Which is the first and most principal argument (Seneca said) of a composed and moderate spirit, such as was that of this great doctor all his life.

When Fr. Suárez dispensed with his recollection, he went to visit very few persons and very grave ones, like the Bishop of Coimbra, the Rector of the University, the Inquisitors, or some doctor in necessary business. But the visits were very brief, and he soon returned to the house. And if his companion delayed in calling at the porter's lodge, he himself hung from the bell and rang so they would open for him. From there he went straight to his room, to his books, and at once he set himself to study with as much care as if he had never studied, finding himself as in his center in the good retirement of his cell and giving example of what the religious must observe, even he who has by institute to deal with neighbors and the mixed life, that he must excuse superfluous visits and not leave his recollection for them, going out only from his house (or room) when one of the three mentioned causes obliges him, which are charity, obedience, or true necessity.

I say true necessity or convenience, because it is easy to let ourselves be deceived by self-love, and it seeming to us that this requires or some other of those aforesaid that we go out, may not be passion or personal comfort, with which we would pay in the other life, like that other, though a good religious, for not having examined well the ends or motives of frequent outings or visits. And experience shows that in dealing particularly with the powerful, much time is

squandered in compliments before arriving, if one ever arrives, at what matters to the soul.

It was already a settled thing in the college and known to all that those who sought him, if they did not find him studying, would find him in prayer. And if he was not in the church or in some chapel in prayer or reciting, they would encounter him studying in his room. But this affection for recollection and appreciation of time and being an enemy of idleness, mother and origin of all evils, did not make him either discourteous or unpleasant. Rather, as so humbly accommodating, he did not fail in public obligations of honor to which all called him, each one booking his own that our father and common master be present at their events. For this reason the sterile ones of courtesy and avaricious in honoring others did not seem good to him; he called them thieves of others' honor. He excused himself from visiting with humble courtesy and words grandly pleasant and courteous, because the visits that for others are usually relief were for him a painful torment because of what they deprived him of study. So much can a habit do, even in matter of virtue, and above all Divine grace and the love of God, that what is of itself painful comes to be relief to a soul. And thus he withdrew not only from communication with those from outside, but even from dealings with those of the house. And when he forcibly had to go out, he remained in his recollection, keeping through the streets and in visits that of his heart, where like a solicitous bee he worked the sweet honeycombs of his devotion.

Knowing this affection of Suárez, and so as not to give him pain, many most grave persons of the places where he lived excused themselves from not visiting him much, being his intimate friends and enthusiasts to such a degree that the most illustrious lord Bishop of Coimbra, coming often to our college, would arrive at the door of our father's room and, opening it from there, would see him and greet

him without wanting to enter inside, so as not to deprive him of the consolation and utility of his studies and of the benefit they cause and will cause in ages to come, from such a holy and learned author. He, being inhuman only to himself, was very pleasant and humane to all, without being intractable however much a friend of retirement he appeared. For he kept it so strict because he understood that rarely or never does the religious return as he left the house, and that however circumspect he may be, he brings the powder of thoughts that rise in his heart from the things he has seen and heard, and the diversion of the soul and disquiet in prayer. And as he did not know how to deal with other subjects than that and study, it was for him intolerable pain to spend even an instant on others. This was by day his whole care; by night, his effort; and continually, his task.

It causes admiration, the loving affection (we can call it a prize that God has granted him) that he has gained in all the Christian world and in all estates, he who lived so forgetful of himself, so withdrawn from bustle, so foreign to celebrity, so enemy of applause, so hidden from notice, his whole endeavor being to live estranged from human esteem (as will be seen when his humility is spoken of), concealing with the shadows of caution all the favors he received and talents he possessed from the liberal hand of God.

CHAPTER XVII.
OF HIS SILENCE, MODESTY, AND COMPOSURE OF WORDS

Many wise men called words the index of the spirit. He is full of good or bad affections in the spirit who is full of good or bad words in the mouth, as he is also full of good or bad thoughts who is full in the heart of bad or good affections. In the still, vapors rise from the depths of it to the cover or cap, and such are the vapors that rise as are

the flowers or herbs that are inside. If roses, lilies, carnations, or jasmines, fragrant and sweet vapors rise that make angel water. If rue and stinking herbs, stinking and abominable vapors rise. A still is the heart, from which thoughts rise to the head, which afterward the words make manifest, as vicars that they are of the concepts. What thoughts will rise to the head and come out explained by the mouth? Such as the things each one has in the heart and the affections he forms. If of love of someone, he will think and try to do him good and give him contentment; if of hate, thoughts of vengeance will come to him, of doing him harm. And to this will his conversation be directed. Therefore words manifest what the person or subject who says them is, and according to them they accredit him as wise or foolish, good or bad, perfect or imperfect.

In words (Tertullian says) the demon knew Christ as the Son of God when through His works he would not wish to know Him. For although living, he never knew it with certainty, he drew it from them by conjectures and suspicions.

When Fr. Suárez was not known through his actions as a perfect religious and truly wise man, he would be without controversy through the modesty and composure of his words. For he was so measured and considered in them that we can affirm without exaggeration that there was verified in him what St. James asked in the perfect man to qualify him as such: that he not slip in a word (James 3:2). We have as many examples of this truth and as many authorized witnesses as words the twenty-three great tomes of his that are printed contain. To them I remit whoever doubts this truth, and I assure that he will not find in all of them any that smells even slightly of esteem or self-praise (so humble of heart was he), but not even of vituperation or disesteem of others, nor that can hurt even slightly those against whom he disputes and whose opinions he impugns, even if unjustly provoked.

I can say that in our father the head rises in all his virtues, and the more it displays itself, the rarer it is in such excellent gifts: an incredible modesty without smoke of vanity, generous and rare contempt of himself with such humble respect and esteem of others, even lesser ones, being without controversy the eagle of his time, which with reason can be celebrated as a prodigy of the world. Let his style and mode of speaking be seen, for in it the reader will discover such modesty of words, such composure of reasons, that he will not only draw from his reading light in the understanding and knowledge of new truths and solid doctrine, but also tender affections of virtues in the will and instruction in religious perfection, his books serving at the same time as spiritual books and as study books. And making, imitating the office of Seraphim and Cherubim (as was touched upon in another part) through the fullness of love and of science that his writings enclose, and for what they inflame and teach without stinging others.

This target of not offending anyone in his volumes and of honoring all, as a precise obligation of a writer, he set for himself as a severe law that he had to observe in all he published. And so that all might know of this discreet and religious purpose, he wished to give more sure pledges, which were the pledge of his word, so that by it anyone could execute him, seeing that he did not fulfill what he had promised. For this in the prologue of the first tome on the third part, which jointly was the first birth of his genius that came to light among all his books, he says these words: "In the other books that with Divine favor I thought to print, in defending or impugning the opinions of others, I have always tried to imitate the modesty of St. Thomas, which was most marked. For in such a way do I allege the authors that I intend each one to have his just praise, and in such a way also do I recount their opinions, even those I do not follow, that the reader can know without difficulty all that is of weight and

moment in them, without my injuring or vituperating anyone. For just as a modest religious must flee with all earnestness and affection from his own praises, thus also from the reproaches or vituperations of others, with which others can be offended or embittered. In matters that give place to opinion, following the prudence and example of the same Angelic Doctor, I have had such selection that I always gave first place to the more pious, more grave, and more ancient opinions, placing them before those that do not have such piety, gravity, and antiquity."

All these are words of this most modest and most prudent doctor, with which he pledged not to fail in what he promises in them. And those who are versed in reading his books will see and judge how perfectly he fulfilled in all his tomes what in this one, the first of all, he proposed to keep and promised he would keep. For the most severe censor will not find a stinging, biting word in all of them, nor any unseemly or free one with which he can hurt even slightly whoever he impugns. Many, yes, almost all, with which he honors and praises those who are contradicting his opinions, confirming with this what he had already noted in the cited place of that first book of his, and it is the following translated from the Latin (which I had to allege for another subject in chapter 15 of the fourth part): "One thing I can affirm constantly: that I have always sought in this book and in my other writings that the truth be discovered and known, and that for this end I have not spared any study or labor, nor have I until now followed or affirmed any opinion, nor will I follow one in the future, only for the purpose of contention or stubbornness, but for love of pure and supreme truth, with which I desire all to read this and my other writings."

From having such high ends in his books, which was to look only after the glory of God, pure truth, and utility of the souls of his neighbors, was born that modesty so religious and Christian. I could

well, to support it more, bring other places and words of his from the prologues of other of his tomes in which he expresses and recites with his pen what he has in his spirit. But since I leave many, I cannot excuse referring what he says in that of the tome of Theological Opuscules, in which he treats (as I noted in its place) the most controverted matters that there have been between the School of the fathers of St. Dominic and of our Society, and in whose disputes so much was labored by both parts in the presence of the Supreme Pontiffs Clement VIII and Paul V.

Fr. Suárez says then thus: "The same charity and the same sincerity that moved St. Augustine to write this matter move me also. Would that I had the light of heaven to be able to interpret the mind of St. Augustine and to reach the truth naked entirely and without artifices, in whose knowledge I labor in all my studies and efforts, because I desire very affectionately to reconcile (if with some art I can) the opposed opinions in these matters of most grave doctors, affirming that I have not written this book with spirit of stubbornness, nor have I published it with affection of malevolence or twisted will. Rather, I pray intensely to the eternal Lord (which I do very frequently) that in publishing this work and in seeking truth, only the affection of charity may enlighten my understanding and govern my pen, and not permit that it slide a point with affection of levity or pertinacity or with any other disordered impetus in matter so grave and difficult and so necessary to all the holy Church to support the sincerity of the Catholic faith." And it having seemed (adds the same eximious doctor a little further below) to our most holy Father Clement VIII not to determine these things in these matters, but to remit them to the disputes of theologians, charging them to keep the moderation that the thing itself and Christian piety ask, that is, that one not fail a point in the sincerity of the faith and in the integrity and purity of fraternal charity and religious modesty, I will seek with

all care and diligence not to depart from his mandates, not even the width of a fingernail, as the proverb says.

Thus far our master and great writer, and in this manner he speaks in all the other prologues of his works, and as he proposes it, thus he fulfills it. He had in his disputes no twisted affection or end of shining in them with vain esteem and honor of those present or with ostentation of his wisdom. His target was to ascertain with sincerity and punctuality the truth, with which he disputes without spirit of tarnishing, saddening, or concluding others. Fr. Felipe Alegambe touched on it elegantly and briefly, writing of him: "He had no sharpness of words when disputing, no sting. Nothing as false or absurd that was brought against him did he condemn."

Without doubt he had read and proposed to himself to follow what St. Jerome writes in a letter to St. Augustine, when these most grave authors and doctors of the Church with supreme union of wills had some disagreement of understandings in certain controversies and disputes that were between the two: "I do not doubt (St. Jerome says to St. Augustine) that you also pray that in our controversies truth may conquer, because you do not seek your glory but that of Christ. And thus you conquering, I shall conquer if I come to know my error, and on the contrary, I conquering, you will also conquer, because children do not store up for parents, as St. Paul says, but parents for children. In the book of Chronicles we read that when the children of Israel went out to fight, they went out with peaceful mind, having before their eyes, among the swords and spilled blood and in the midst of the dead bodies of the conquered, not so much their triumph as the victory of peace and of truth."

This St. Jerome the greatest doctor said, and this our eximious doctor did, either in writing or by word, having no other target in all he labored or disputed than the knowledge of the truth he controverted. Clear testimony of this style is the last apostrophe of

his book against the King of England, where he says: "I have not desired to conquer for the glory of victory, for vain ostentation of genius or of doctrine, but that truth may conquer, that the shadows of errors may vanish, and Christ may reign in all."

This was the desire of Fr. Suárez, and applying these so holy ends he labored the possible to find the hidden treasure and the precious pearl of truth, making frequent prayer, as he himself points out in the cited words, and it can be gathered from what has been recounted. And through means of it without doubt he would find it.

The most singular modesty and composure of his words was also shown in never offending anyone with them, neither absent nor present. No word was ever heard from him that could smell of murmuring or detraction of his neighbors. He was so attentive in looking after others' fame as for his own honor, nor could he ever suffer that in his presence bad things be spoken of the absent, whom with all his care he came out to defend and jointly to restrain the murmurers, now with humble words, now with the severity of his countenance, with which he froze and knotted the words in the mouth of the slanderers. And being silent he made silent those who spoke ill of their neighbors.

It seems that Suárez was a type of that fire that Moses saw near the mysterious bush and that was contiguous to it, from which God spoke to him. Of which the sacred text recounts that Moses noted that burning in living flames and surrounded by these, it was not consumed: "He saw that the bush burned and was not consumed" (Exodus 3:2). That miraculous fire burned and illuminated, and on the other hand was not voracious, nor did it sting, nor touch, nor tarnish that bush, nor strip it of the smallest leaf. Rather, it was so green, as Philo the Hebrew pondered, and left it to stand out so lush as if it were watered with pure waters. Light, fire, and sun was our Francisco, but although he illuminated and inflamed with the rays of

his examples so illustrious and of his wisdom, writings, and words, he tarnished or dimmed no one, he stung or bit no one. He honored all and desired that they shine, and all were in his mouth greatly esteemed. With which he showed himself to be perfect in the interior and exterior man, keeping the counsel of St. Paul that he gave to the Romans: "Providing good things not only before God but also before men" (Romans 12:17). And God is very pleased with this perfection and signified it by ordering Moses that the Ark be covered and dressed with gold inside and outside: "You shall overlay it with pure gold, inside and outside" (Exodus 25:11).

A very grave prelate, a person of much esteem in himself and by his dignity, invited him one day to eat. For this reason he could not excuse the invitation (as the Divine Master also admitted them various times to introduce talks of heaven and convert souls to God). Being at it, some began to murmur about an absent person. Fr. Suárez saw that the prelate did not come out to divert that talk and that the fame of the absent one was in danger. And thus with severe and grave countenance, with measured words and with greatness of spirit, he said to those present: "Either that talk cease, because he knew that gentleman very well and judged that they unjustly wronged him, or if it went forward, he would rise from the table."

This reason of quality so confounded those who before were so unseemly that at once all left that conversation, and it undid it like the north wind dissipates clouds and rains. And the same prelate, who it seems could be offended that in his presence a religious spoke in that manner, not only was not displeased, but remained with much and better esteem of Fr. Suárez and he more in his grace, adding as prudent and pious: "That from then on he would esteem much more the friendship of Fr. Suárez, since so constantly he knew how to look after the credit and opinion of his absent friends and stand up for them on occasions when they could be lost."

Powerful are the bonds of charity (O how sweet and strong those of our father), since they thus snatch and capture human hearts, and they surrender.

A religious banquet St. Gregory called that in which with moderation in food, greater temperance is kept in not tarnishing the honor of the absent. Our religious doctor fulfilled both obligations: with the first, keeping at forced banquets the temperance he kept in his house, as we shall see in its place; with the second, in this case I narrated, as a man so perfectly wise. For if the heart of the fool, because it is full of malice, is like the wheel of a cart (as St. Bernard notes) that drags hay and murmurs, the heart of the wise man, which is full of fragrant flowers, exhales from himself and from his mouth nothing but fragrance, speaking well of all and detaining whoever murmurs so he not fall into a precipice and that hay serve him for fire, whereby he ceases to make himself guilty of the crime with which he gives beginning to detraction.

This was the principal study of this great man, that all in his opinion and in his mouth be good and that no one through him lose a point of his credit. For this reason Alegambe cited said of him: "Contemptuous of his own honor, he was most observant of others'; he would depress no one's genius or fame, indeed he was accustomed to extol with praises even those who seemed less praiseworthy in others' opinion." And what is more, disputing and writing against the heretics, whose principal weapons are tongues and a thousand free and unseemly words, he never failed in religious modesty, nor said any to them that could wound or hurt them even slightly. And thus it was the common feeling that in Fr. Suárez his wisdom went hand in hand with his modesty.

He kept this not only in the composure of words but even in exterior customs, in the movements of his body, which are a portrait of interior modesty and of the virtue of the soul. For this reason the

wise man said: "The attire of the body, the laughter of the teeth, and the steps of man manifest who he is" (Ecclesiasticus 19:30).

This modesty was born with him, grew with him, and lasted as long as his life. As a young man he had the same modesty, reserve, sincerity, purity of life that he showed when older, and that venerable old age that Solomon so praised in the young. At that age only in his face was it known that he was a youth, for no word came from his mouth that was not ancient, and by his actions so mature and so wise. The flower of age and the maturity of reason fought or wrestled in him, and in truth the latter conquered and was what by its degrees raised him, encouraged by Divine grace, to such height of virtues and greatness of holiness.

We can finally say of his modesty what was written of his subtle Bl. Scotus by Sosa: "He was most versed in every kind of modesty, so that disputing, defending, and writing, not the smallest word foreign to the matter of disputation, offensive or objectionable to anyone, did he ever bring forth. Indeed, his heart continually belched forth a good word, as the most modest words of his writings demonstrated." How much all this befits our eximious doctor is sufficiently evident from what has been said in this chapter.

And if, as St. Jerome noted, the face is a mirror of the soul, and the eyes, though mute, speak very well the secrets of the heart, and to have this pure it is necessary, as St. Gregory noted, that the exterior walk recollected, it is well inferred how pure Suárez's heart would be and how fixed and placed in God, when in all his exterior he walked so measured, composed, and recollected, as has been proved. So endowed was he with the virtue of modesty that composes the actions of the body and corrects the distractions of the exterior senses. And it is as befitting as proper to the religious man, especially to him who by his institute must make the mixed life, like the doctor, professor, or preacher, who must not only care for himself but also

edify his neighbor, who does not see or fathom the interior but only the exterior, which must be such that it moves him to virtue and is not in anything occasion of scandal or stumbling.

Witness of the great edification his modesty caused is that the venerable Fr. Luis de la Puente was moved, attracted by it, to enter the Society, as we saw in chapter 6 of the second part. And the same will vouch for what will be said further below of his patience and suffering in injuries. Of that modesty he remembered jointly in words and in the manner of saying them, keeping what our father St. Ignatius left commended to us concerning this in his rule. For this reason he was a friend of speaking little, discovering in this his prudence. For speaking much, St. Bernard says, is foolishness or little shame. From the beginnings of his religious life and of his studies began in him this affection for the virtue of silence, knowing well what the Holy Spirit says: that in much talking, sin is never lacking (Proverbs 10:19).

For this great silence he observed, and seeing him so quiet, his fellow students gave him the name that they gave to the Angelic Doctor St. Thomas, calling him the dumb ox. But it is no wonder he was such a friend of silence, who so enjoyed dealing with God and for whom spiritual consolation and devotion, which is conserved in that voluntary muteness, was so familiar. For just as the oven, if it has the door open, cannot for long retain heat, thus the heart whose mouth is open easily to conversation cannot retain for long the warmth of devotion. And whoever employed himself so much in books, without difficulty deprived himself of dealings with men who could impede his reading, which and prayer were his delights, as we saw.

If to seek and find human wisdom Pythagoras ordered those who wished to learn it from him that for seven whole years they not unfold their lips, to find the true and Divine wisdom jointly, a stable silence will be convenient and necessary, although regulated by

prudence, so it not be excessive, particularly for persons who must attend to the spiritual utility of their neighbor, which for this reason, among others, they seek and keep. Such was that of our wise doctor, whose silence was like that of one who has within him continually someone with whom to speak with pleasure. For called and even employed always in interior attentions, he spoke with creatures the precise and inexcusable, and that with such temper and countenance that one read in him that he did not lose sight of his interior conversation, and that his words went continually united with truth. For if this were lost, it would be found in his heart and in his mouth, as in all his works and actions, modesty. For this virtue being in him so eminent, the students conceived such respect for him that not even the most free, when he dictated and argued, dared make any noise with hands or feet, as they were accustomed to with others if their lessons or arguments seemed long to them and caused them tedium, availing themselves of that so licentious abuse. So much flourished in our doctor true wisdom, of which St. James says that it is modest, chaste, and peaceful: "For the wisdom that is from above is first pure, then peaceable" (James 3:17). He is not wise who with immodest voices makes uproars; only the modest, chaste, and peaceful are learned, as Suárez was.

A symbol of him and of any wise man was that angel of the Apocalypse of whom it is said: "A rainbow was on his head, and he had in his hand a little book open" (Revelation 10:1-2). He had in his hand an open book and on his head the iris or arc of peace. A closed book will be an ornament of the library, but letters will not be learned in it. Let the wise man have books open to treat with reasons and authority the disputes, and let him be crowned with the iris, because he must be peaceful in affections and words. For this Suárez executed, and what Christ commands: "Have salt in yourselves, and have peace with one another" (Mark 9:50). If among you there is no peace, you

will not be wise. Have peace and wisdom. Let not the dispute be disturbed, let not controversy end in hatreds, let not stubbornness break forth in sorrows. With reasons let matters be treated, with reasons let doubts be decided, and with reasons let understandings and wills be convinced. For truth is defended with reason and is obscured with sorrows and clamors, and he who raises voices and disturbances does not have it.

CHAPTER XVIII.
OF HIS MORTIFICATION AND PENANCE

As affectionate were the saints to mortification and penance as to holiness, which they always accompany. Mortification is a very heavy cross and very contrary to our flesh, which those who pride themselves on being of Christ's band crucify, taming vices and disordered appetites, as the Apostle says (Galatians 5:24). Which disposes for the fulfillment of the Divine will and law, in which is enclosed the abnegation of personal will and mortification of passions.

Therefore, if the inseparable companions of Suárez were recollection, modesty, and silence, of which I have just spoken, no less so were they, and with those were very well associated interior mortification and of his body and penance. And what wonder, having been so given to prayer, which St. Gregory calls sister of mortification? The one and the other are the two weights with which the clock of religious life walks in agreement, and the two wings so that the spirit can fly to heaven, for the heart imprisoned by passions and sensual appetites cannot raise itself to God. Just as it is necessary to cure parchment and clean it until leaving it smooth and clean to write on it, in the same way it is necessary to clean the heart and cure the spirit of all bad inclinations with which it is born through means

of penance and mortification to impress on it the sentiments and celestial illuminations that God communicates to souls through means of prayer. For which reason prayer is never found without mortification, nor spiritual man who is not mortified. It is in such a way that prayer that is not mortified has much of the suspicious, as mortification that does not pray will not have much of the constant. And whoever wished to fly through the way of the spirit with only one of these wings, the falls will be more than the flights in him.

Our father having been then so spiritual and delivered to the exercise of prayer, as was shown further above, it is a forced move that he be very mortified, prayer running in parallel with mortification in him, and mortification with prayer. And whoever saw in him a body exhausted and consumed with many years of life, with painful and frequent ailments, could judge very surely that that life was a painful death and a rigorous penance. But this holy man did not judge it so in himself. Rather, not contenting himself with what he suffered through so many paths at the hands of God, he added with his own new mortifications and rigors, treating his body harshly, as foreign, and as if his own, as if insensible.

And the labor of his studies and printings being so great and continuous, as has been pondered, to whom so justly and even rigorously any treat was due, he did not admit it. Rather, in its place and a true mortification of his senses and passions, not wishing to be a privileged and pampered man of letters but mortified and penitent, knowing that mortification was the key to perfection and the first door through which the soul enters and arrives at the love of God, from which is born obedience to His Divine will and law, in which three things consists all the business of perfection and true wisdom.

For this reason he held his passions in check with the rigor of penance, kept vigil over his senses as over doors of the soul, and did not give place that through them thieves enter the heart. He closed

this to all forbidden affections, and to forbid them to himself he occupied it entirely in love and desire of his Creator, in that continuous meditation of His height and delightful contemplation of His beauty, the suavity of this dealing taking him to the retirement of his cell, as was said in its place, and to a holy abhorrence of himself, as will be proved here.

Beginning with his mortification, it is a certain and verified thing that for many years he did not sleep in sheets, and many days not even on a mattress but on boards, and many times he passed the nights in the study of prayer or of letters. "Nights" (speaking of him, Alegambe says) "he often spent sleepless." When he wished to give relief to his fatigued body, he used in bed a little mattress that was more quilt than mattress, of so little wool and so basted with cords that it was very little less hard than the very boards. This little mattress (on which he paid nature the forced debt of sleep) he had them make for him on purpose when he went newly to some college, because in no place did he find one as bad as he desired. On it he slept until he fell into the bed of the illness from which he died.

It seems he had learned this mode of bed from the great Spaniard Seneca, who for his rest used another similar one, very like this one, of which he speaks and paints it in letters 87 and 108. Even being old and ailing, he had no other treat in his bed than this little mattress so hard that no sign or trace of anyone having slept on it remained, and so thin that it scarcely had four fingers of thickness. The sleep he took in this hard bed (which was even harder in Advent and Lent) was always very sparse and moderate, taking from the time that religion permits to all, rising very early before the community to have more prayer.

The rigor and penance in food, companion or mother of virtues and spiritually of wisdom, as the saints call it (for the Divine is not found in the lands of those who live with treats, as Tobit notes

[Tobit 12:20]), was in him extraordinary and admirable. He rigorously fasted all the Wednesdays, Fridays, and Saturdays of the whole year, Advents and Lents, many vigils of saints and female saints to whom he had particular devotion. I can well affirm without exaggerating that almost forty years of his life he fasted every day continually, because obliged by some ailments (and as he said to save time to give it to study and jointly for mortification and penance), he began to make a custom of eating at night without breaking his fast all day, until afterward, obliged by physicians and much weakness in such ancient age and in such broken health, he took at midday some collation of ordinary fruit, and so limited that it not only did not pass in quantity but did not even reach what moral theology permits on days of rigorous fast. Afterward at night, having concluded the obligations of prayer, recitation, and study, he took food, if one can call food what he took, because, as a very religious brother affirmed who was his companion more than twenty years, the days he ate meat, which were very few, it did not pass five ounces, and the same amount, or little more, of bread and fruit that he ate. But this was being at home, for traveling he ate no more than once in all the day, and that at night, and no more quantity than the ordinary.

For this reason, speaking of Suárez, the author of his life in Latin writes: "If anyone affirms that for forty years and more in which he taught theology, he fasted every day, he will not exceed the bounds of truth."

In such a way that all the quantity with which this indefatigable laborer in the vineyard of the Lord sustained himself, having passed the day little less than fasting, all of it in continuous occupation of prayer, recitation, Mass, study, lessons, and other various employments and business, after four-thirty in the morning in winter and three-thirty in summer (for in Spain the rising and going to bed of ours varies according to the season), did not reach in all

nourishment the weight of an ordinary pound, which consists of twelve ounces. A most rare thing and that justly merits the name of most rigorous fast and rare penance in a subject who devoted himself so much to the study of prayer and letters, to occupations of so much labor like his continuous chair and reading, without the others that have been recounted, and in a man of such weak forces and ailing. So singular was his abstinence and continuous, as a perpetual sister of wisdom, which had such high seat in his soul.

From this rigor of life he never failed, although great prelates and princes invited him to eat. He sat with them at table at times, but however rare and exquisite the dishes they brought him, he did not taste of them even a morsel. Thus he passed the last forty years of his life, passing it in abstinence so severe, firm, and sparse that all his food, if well considered, served more to maintain life than to satisfy even necessity. And although abstinence from eating and drinking, taken absolutely and as much as is of itself, is neither good nor bad but says and means an indifferent thing (as the Angelic Doctor notes), but it is not so but virtue when it goes regulated by reason and proceeds from faith and love of God, as this of Fr. Suárez proceeded. For making the account of the immense amount we have seen he labored and of how little he ate, with the other circumstances that have already been pondered, there is much to note that he could live without some miracle being involved in the nourishment he took.

We can add that saying Mass near twelve (as I recounted in chapter 13 of this fifth part) was worth a very austere continuous fast, especially when heats afflict and entirely prostrate forces not repaired by some nourishment in the morning that impedes them being lost and fainting. Although the principal fast of Suárez was the food of his delightful virtues, as St. Leo said on another occasion. From that came the successful discourses of his understanding (although he also availed himself of the mentioned one for this), the excellent doctrine

of his writings, and the prudent counsels of his resolutions and consultations, always as so wise putting himself at table and the dishes that wisdom served him, which taught him to eat those that Solomon recounts were bread of understanding and of life and to drink water of health, which (as a learned man explains) was to say that the wise man must eat to live and that his eating must be with understanding of man and not with appetite of beast, and with honesty, temperance, and decency exterior and interior, in imitation of our very abstinent father and eximious doctor.

He never complained that food was bad, little, cold, or badly seasoned, it being force that in such a long life in a religious community he had many times something of this, since even the most pampered princes suffer at times such oversights in their cooks, however much these seek to enliven the flavor of viands with diverse kinds of sauces. But as he was so wise, he was ashamed to fail in what many pagan philosophers did not fail, contenting himself with any food, well or badly seasoned, that sustained the body and did not pamper the appetite, keeping inviolably the counsel St. Jerome gives, writing to Leta, that the spiritual man eat with such moderation that he always rise with hunger from the table, and with such disposition that he find himself apt to read, study, and pray, giving to nature the sustenance that suffices to do these exercises, so that health not be lost and the forces necessary for them be conserved. Which discretion must guide all (which was so discovered and shone in this wise man), for it is what must give being to all virtues, and without which there can be no virtue at all.

In this way Fr. Suárez mortified all his affections, from which he gained illustrious victories, having anger and the appetites of the will subjected in such a way that he was a portrait of the just in paradise when they enjoyed original justice. No one saw him angered or altered or changed in countenance, so uniform and so equal in all

events, as if they did not pass through him. He greatly enjoyed hearing music for a while, with which the spirit was encouraged and raised to heaven. He went to the city of Santiago one summer, urged by the lord Archbishop Don Maximiliano de Austria. And the father rector knowing the pleasure he had in hearing music, to give it to him, arranged for some religious ladies of a convent to be prepared. He took him there one afternoon with occasion of seeing the temple, and being in it, he discovered his intention to him. But the humble and mortified father, for no pleas or urgency, did not wish to reduce himself to receive that so decent time of pleasure and so conformable to his own, responding: "That many years ago he had placed it in God alone and his books, and that in them he sought and found Him, without missing any other entertainment of the earth." (Thus he denied himself all that it could give him pleasure.) With this resolution he returned home without having let himself be seen by those holy religious women who very much desired to know him, and without having wished to hear the music they had prepared.

Mortification can be looked at in two lights: as disposition to contemplate and as effect of Divine love in which the soul burns contemplating. Whoever undertakes virtue must embrace mortification to arrive at the summit of perfection, which is loving. He who is already perfect does not neglect that, because he loves. In the one, the mortified is to do and gain merits for the lover; in the other, it is generous encouragement of love. When that which our venerable father had were not supported by another argument than that of his mortification, it was sufficient that it be admired as a prodigy of love and grace, since in all possible things he sought to be able to mortify himself, as is drawn from the course of this history, from what has been said in it and will be seen, and from what Fr. Assistant Gaspar de Gouveia recounts in the narration he sent me, who says of our father the following:

"One day I was going as his companion (being his disciple), it being very hot because it was dog days, and because the sun struck us directly, I noting that he was not wearing a hat, I asked him why he did not wear it against the sun (this being on a side of the city where there were no houses or neighbors). He with all tranquility responded to me only: 'Because it does not harm me, Brother,' and was silent without saying another word to me. I do not know if it was because the street, though it had no houses, was frequented by people who passed from one part to another, or if because he went all absorbed with thought in God."

Thus far Fr. Gouveia (whose grave testimony and authority vouch for both his endowments of virtue, wisdom, and great positions he has occupied, and his quality and blood, being of the house of the Dukes of Caminha in Portugal), who in his words shows not only the mortification his holy master observed in that his inviolable and continuous silence and in suffering the inclemencies of weather without defending himself from that so ardent and excessive heat, but also the exact observance of the orders of superiors (as there is among ours that silence be kept as much as possible when they go outside and are found in similar places or streets of concourse). Likewise they manifest the constant presence of the Lord he carried and great attention to his studies.

What we are saying qualifies what the mentioned father recounts in the paper I have cited and signed by his hand in these words: "I remember (he says) that Brother Alonso Aguilar, who was companion of Fr. Suárez for the space of twenty years and who had in his charge to serve him and to indicate every day what the father was to eat for supper (because at midday he took a light collation), being asked in that conference, affirmed that in all that time the good father had never signified to him that he liked this more than that, nor ordered him to prepare one viand more than another, as if he did not

eat for pleasure but for necessity (to which alone he attended). A thing so rare in such long time, as each one can judge for himself."

All this the father assistant says, who was an inhabitant with Doctor Eximius in the College of Coimbra more than six years. And in what he points out about that conference, he alludes to the one that was made in that college (and the same father assisted) when the death of Doctor Eximius was known in it, on his holy life, as is usually done when some religious of eminent virtue dies in that province, the superior gathering with all the community in a public place at the sound of a bell. And the superior goes asking the most ancient ones or those who have most reason to know something of the person of whom it is treated, so that each one may say of him what he knows and what most can edify and console those present.

Beyond the mentioned mortification and penance, he castigated with hairshirts his attenuated and weak body. And he was so punctual in taking every day upon rising a harsh discipline (with a discipline of cords or branches of wire thread) that when at times in summer he withdrew to the farm where there was less convenience to do his penance, he would go to a corner of the orchard or to another retired part to fulfill it. Alegambe making mention of that instrument with which every day he wounded his innocent body, says thus: "Every single day he savagely raged against himself with whips interwoven with iron wire."

With all this castigating himself so much and with such diverse modes, it seemed to him he pampered himself much and that he did not imitate (his penance being similar to that of the anchorites) the example of the holy fathers because of his studies and ailments. But he tempered this feeling that this caused him with a letter from a holy man who had advised him much not to exceed in that part to be able to study, saying: "That God did not want from him iron but pen, not blood but ink." He knew that in matter of fasts,

penances, and austerities, the greater and of higher merit, for being more obedient and many times against our own judgment and will, is not to act except according to the mode and measure that confessors, spiritual fathers, or prelates set. For this, among other reasons, our patriarch St. Ignatius, singular master of the spirit, orders us not to do more than they permit us. But however much Doctor Eximius and fervent father tempered himself, he did not cease to join pen with iron, ink with blood, a sign of how willingly he would have shed it for defense of the faith and of the Church that he had defended so well in his writings. As he always lived in fervent yearnings for martyrdom, on account of rehearsing it, he made himself tyrant of himself, mistreating himself with bloody and daily harshnesses and embracing himself with a continuous cross so that that other martyrdom would be more prolonged.

Among all the mortifications of this servant of God, one of the greatest (although the others he exercised were so great) was in my judgment that regular and uniform mode of life that was recounted in its place. For there is no one who does not feel some relief with the variety of occupations, taking some and leaving others to flee the tedium that the same food, although of itself pampered and savory, is accustomed to cause the very pampered. We see it even in inanimate creatures that nature's greatest beauty and loveliness is in the variety of its operations, as the Italian poet elegantly sang. And if the mentioned mode and distribution of time he kept is loftily pondered, we shall find that his life could be a perfect rule of a penitent anchorite, since he was thus seen solitary in cities as if he inhabited deserts, no one more contemplative in the hermitage than Suárez in his cell. And who in solitude was farther from the world than he in the midst of the world?

Finally, the very labors of studies, disputations, consultations, printings, chairs, which it seems should have obliged him to moderate

penances, those moved him to double them with true and holy judgment, for if the care of personal perfection asks for penance, that of one's own and of others' asks that it be increased, particularly to hit the target of truth and attain the light that a doctor needs who treats of it and must be guide of others to heaven.

CHAPTER XIX.
OF HIS GREAT SUFFERING IN INJURIES

With affronts, St. Ambrose says, and with injuries must the valiant soldier of Christ be exercised to merit the crown of justice, pondering those that David suffered from those who were less than he. And the holy doctor going further wants the perfect to find new devices and inventions in the Divine mode not only to suffer contumelies but to swallow or gulp them down with hunger and appetite. At which it seems our father St. Ignatius looked when he left commended to his religious in one of his constitutions that we desire to suffer injuries, false testimonies, to be held and reputed as mad, without giving any occasion for it (if it could happen without offense to God) to conform more to Christ Our Lord and Captain. And whoever acquires and asks this desire of us, it is well understood to what great and inexpugnable patience he invites us when the occasion of suffering reproaches offers itself and comes to our hands, whose tolerance is effect of a humble spirit, because as he esteems himself as little, he has no feeling that others either disesteem him or treat him badly.

Our great doctor did not lack among the esteem of so many, injuries from some (as usually happens), among the applause of many, disesteem from few. But neither did there fail in him on all the occasions that offered themselves to him in this matter a religious tolerance, a continuous and persevering suffering, as deaf he did not

hear and as mute he was silent (as Fr. Arana affirms in his manuscript life), without ever losing the stirrups of his patience. St. James speaking of this virtue teaches and shows that he is and must be called perfectly patient who, suffering many persecutions and labors, tolerates them until death or the end without ever slipping into any impatience. This is signified (as Thomas Anglicus and others interpret) by the words of his canonical epistle: "But let patience have its perfect work, that you may be perfect and complete, lacking nothing" (James 1:4).

Our eximious doctor having then passed through those conditions of suffering much and different adverse things and always with singular patience, it is well drawn that he arrived at the perfection of this virtue and that he could be called absolutely patient.

I said above: as usually happens, because never or rarely does persecution cease to accompany applause, and the applauded to be seen persecuted. Christ freed from the demon a man who was mute, as St. Luke recounts (Luke 11:14), and according to St. Matthew (Matthew 12:22) also blind, and in the opinion of fathers of the Church, jointly deaf. Mute, blind, and deaf. Thus the demon treats his own, and with all that there is no one who has more friends. Christ healed him, restored him to human being, he spoke and spoke well. He caused admiration to the crowds. Malice entered fiscalizing the miracle, attributed it to virtue of Beelzebub, denying the power to Christ and treating Him like a man who had a pact with the demon and who with his forces worked marvels. It was said that if with this action He achieved applause and glories—"And the multitude marveled" (Matthew 12:23)—envy had to watch over Him and seek to obscure them: "In Beelzebub, prince of demons, He casts out demons" (Matthew 12:24).

When will envy cease to go around blackening others' glories? When will it cease to stain applause and praises? That it be

almost a misfortune to be applauded and praised, since of course one has being persecuted! That tempests and storms arise only because due acclamations are given to one! What wonder humans experience it if not even Christ is free from that tempest, and if the same Lord and God does not escape that malice, what wonder it rises and gives against His servant?

That happened when acclamations were given to the sovereign master, and the same testimony and false calumny was forged by emulation when Suárez was so applauded, reading the Chair of Prima in Coimbra, as was said in the third part, chapter 2. And if a multitude of people applauds Christ and admires His miracle, there are not lacking some who enviously unjustly censure Him: "But some of them said, 'He casts out demons by Beelzebub, the ruler of demons'" (Luke 11:15). Almost all Coimbra, all Spain, all Europe admired and venerated our eximious doctor for his holiness and letters. Nevertheless, the emulation of some did not fail to exercise and test his invincible patience, publishing that what he knew was by familiar and diabolical spirit, as we saw in the cited place of the first tome of this history, and giving him other occasions to exercise it and to suffer, although most magnified him for his gifts.

Who then is with praises applauded, let him expect soon against himself disturbances and smoke. For the fire of malice throws out smoke with which it blackens and obscures others' glories that it cannot see or tolerate.

Tertullian called the suffering of he who receives injury the scourge of the injurer, and the aggressor remains more wounded and punished with the patience of the injured one than this one with the offense of the injurer, as will be seen in the many and marked examples that Suárez left us and gave us of this matter. He, the wiser he showed himself, the more he disposed himself to suffer, as usually happens to whoever much disposes himself for this, as Kempis noted,

writing: "The better you dispose yourself to suffer, the more wisely you act and the more you merit." And likewise, the more he suffered and tolerated, for greater wisdom is annexed greater persecution. Who suffered like Christ? And who persecuted like Him? And who wiser? This one infinitely.

Our father knew (although his prudent suffering dissimulated knowing it) that there were some who with apparent zeal of defending ancient theology, but in reality of truth incited by envy, sought in the doctrine he published something from which to grasp to be able to calumniate it or accuse it (scrupulizing in its bright solidity) before the Pontiff as savoring of novelty or rashness. Nevertheless, no injury could ever draw from him the least unpleasant word or that gave any hint of feeling of that which was done to him, nor of vengeance against his adversaries. Nor did the derisions and bites of those move or alter him who, to attribute and magnify themselves more to themselves, are accustomed when they write or speak to bark against great and distinguished geniuses.

Suárez reading theology in Alcalá went to a public act in a convent of religious. The professor of Prima of that university (who afterward was bishop) accompanied him. He began to argue, but the president wishing to respond to the force of his argument not so much with reasons as with injuries, forgetful of his profession, being of those of whom Ennius speaks—"not contending with learned words but with slanders"—without his having any cause, said to him so many and such exorbitant contumelies, both against his person and against the Society, with words of such disesteem that the professor who accompanied him, not being able to suffer that shamelessness and lack of restraint, left the act, manifesting in actions and words the feeling he had that a man so learned and holy be treated in that manner.

But the humble and patient father not only did not respond any word to the many and unseemly ones the other had said to him, but not even in his countenance did he show feeling for what had passed and the other had said to him. Rather, he remained seated, hearing him with great peace and quiet interior and exterior, until being advised that the professor awaited him outside, he rose. Although before leaving the hall he praised the president and sustainer much with courteous and pleasant words, paying the injuries received with praises and showing himself less offended by his own offenses than the doctor who accompanied him by others' offenses. For the other, not being able to suffer them, left the act, and Fr. Suárez, not taking himself as offended, remained in it and would have stayed until finishing if from outside they had not called him. With which he gave clear argument of most perfect patience and of the truth for which he stood and argued, as the president with the affronts his unbridled mouth vomited showed the little reason or no reason he had in saying them and in defending what Doctor Eximius impugned him. For as Cassiodorus acutely noted: whoever avails himself of such aid in disputes himself confesses he is ashamed to see himself conquered. "For they rush to insults who are shamefully embarrassed at being overcome."

Arriving on a certain occasion from Alcalá to Salamanca, the first thing he did, not even well rested from the journey nor having taken off (as they say) his spurs, was to go visit with much affection and respect a doctor of that university who in his writings had offended him gravely. To this doctor then, his emulator, who on various occasions sought to tarnish him, he made the first visit with as much love and pleasure as he could to the greatest friend he had in those schools. For he felt more what the one who injured him lost in esteem than the injury and offense done to him. Nor did he content himself, as so perfect a disciple of Christ and true soldier of His holy

Society, with fulfilling what this Divine Master and Captain commands in order to the love that must be had and shown to the enemy, which is to love him with internal and sincere love of the heart and not deny him the exterior and common signs of love in speaking to him, greeting him, and doing him good, giving him aid in necessity like a friend, and not depriving him of the common benefits that we do to all the others of a community. Rather, this love of his extended to putting into effect what concerning it is only counsel and the most difficult, which is to win him and treat him with special benefits or favors and loving words, pleasing and sweet and courteous, to conquer his hatred or his anger and turn him with this means into a friend, according to the Apostle: "Overcome evil with good" (Romans 12:21), exercising what Christ said to His disciples according to the Greek text: "Bless those who curse you" (Luke 6:28). Throw blessings and praise on those who throw curses and reproaches on you.

With which Suárez showed himself perfectly wise, beyond patient, thus delivering all his heart to the same Christ and keeping Him loyalty entirely and firmer in it than those faithful of the primitive Church who, not being useless or lazy in the punctual service of God, St. Paul told them: "I fear lest by any means, as the serpent deceived Eve by his craftiness, so your minds should be corrupted from the simplicity that is in Christ Jesus" (2 Corinthians 11:3). In that mode St. Augustine interprets these words of the Apostle; his are: "Therefore this ancient adulterer seeks the virginity of the heart to corrupt."

Another doctor, impugning in his books an opinion of Fr. Suárez, letting himself be carried excessively by his own judgment, despising that of others, wanting to be like the light of the sun that does not even permit the stars to shine in its presence, called the opinion of Suárez puerile and absurd, attributing to it other titles in this manner. Another very learned religious and very much his friend

went to recount it to him, and condemning much the unseemly immodesty of that doctor. When it seems our eximious doctor should have been altered and responded harshly in the same tone, what he responded with great serenity and suffering: "That he had not seen it nor read it." This was all his vengeance, and it is not small in the opinion of St. Chrysostom, the mouth of gold. And this was a great victory, since, as Valeriano, Bishop of Cemelense notes: "A full victory is to be silent to him who clamors and not to respond to him who provokes." For this reason St. Ambrose, considering the silence Christ had in His passion among His calumniators, says that with it He triumphed over them: "Christ, attacked by calumnies, brought silence and triumphed."

Licentiate Antioco Valles (or Antic Valls, according to his Catalan name and surname), canon of the holy church of Elna (who died a few years ago in this town), told me that he heard recounted by Doctor Pedro Pufach (and by other doctors), the master who was of the said canon and mine in Latinity (before I entered the Society), who after having read many years in this university philosophy and theology, read some years grammar and prosody with much fruit and edification of his hearers, finally giving it greater when, having renounced all the earthly at the age of fifty years, he became a monk of Citeaux in the distinguished convent of Holy Crosses of the Principality of Catalonia, where he happily ended his days.

This then religious doctor said that Fr. Francisco Suárez having arrived at this College of Perpignan (when he went the second time to Rome), a student came, a disciple of Doctor Bartolomé Bataller (who was well known in this town for his letters and then was reading the course of arts in the university of it) to this our house (which at that season was still a residence) to invite some fathers to the conclusions he was to sustain the following day, and to preside at them that doctor, his master (who was so, and very learned, both in

that faculty and in that of theology, which he also taught). It was already very late, and at this same time Fr. Suárez was dismounting. And knowing what the student had come for, he said to the father superior that if it was to his liking and with his license, he would go to argue with pleasure at that act. The superior hesitated, seeing that he came very tired from the journey, and told him to rest, that another father would attend the conclusions. But our doctor insisting, although with very resigned indifference, the faculty was given him.

He arrived at the university the following day without anyone knowing him. He placed himself with this in the ordinary place, following the order of the antiquity of the religions from the foundation in this town (to which attention is paid, and not to their first institution), and as the Society was the last to have entered and erected a house, the last place also touched him, and jointly in arguing. For if it had been known it was Suárez, he would have been without doubt both in the place and in the arguing among the first, not only as a guest but even as so celebrated a doctor and professor of Prima in the distinguished university of Coimbra. For similar courtesy our university is accustomed to do, as so courteous and understanding, even to those who do not reach by much the titles and merits of Doctor Eximius, when without being inhabitants of this town they have to argue at some act.

Our father having been in proposing his difficulty and argument the last for the reason that has been pointed out, at the third syllogism he formed, either because it was late or because there had been much time the act lasted, everyone rose. Although the father continued in the atrium or entrance of the school the argument with the president himself. And continuing for a very long space the dispute, at the end of it that doctor and professor added, speaking of a certain question or proposition, doctrine or point, these words: "Father, my disciples will teach him." And our doctor with his benign

patience and meek and wise humility gave him this response: "I would be very pleased, lord doctor, to merit the name of your disciple, only to be able and know how to teach others."

He showed well with it that he was master of his movements, how tamed he had his passions, how accustomed to suffering injuries and contempts, and how lord of himself on all occasions and times, both in prosperous and in adverse. For without being altered or entering into the least impatience, nor giving the smallest complaint, nor saying anything in credit or defense of his own, nor that could aggravate or bother the other, he spoke so meekly at once and with such humility of heart to the case.

Having said that, he took leave courteously of that master, and having left this town, it came to the notice of those of it and of Doctor Bataller how the Jesuit with whom he had disputed and to whom he had directed those words so inconsiderately and inadvertently with little appreciation of him was Fr. Doctor Francisco Suárez. Then the good master and professor Bataller (who afterward came to be grand master and rector of the university of this most faithful town and canon of the holy church of Elna), repentant of what he had said to him with much humility and feeling, arrived at this college to give satisfaction for his words and wrote to Fr. Suárez asking him pardon for having treated in that way and with diminution or lessening a doctor whom he had many times with due and just esteem cited in his writings. Here was seen fulfilled what the Holy Spirit teaches: that the soft answer turns away wrath, and the angry one kindles fury (Proverbs 15:1). And with that of the holy Fr. Suárez so soft and humble, not only did the anger of the indignant one cease, but even that his too prompt fury was turned into benevolence.

This account from Canon Valls I have in my possession signed by his name and hand. And he adds in it that he likewise heard

said by the alleged doctors who knew Doctor Bataller that the reason why it was not known in this town that Fr. Suárez passed through it on that occasion was because in the patent he carried written by his superiors (as is custom when a religious goes traveling), only mention was made of his person as a Jesuit priest without naming him, although he was to be treated and received in the colleges as the same father general or almost. At that time the very Reverend Fr. Claudio Acquaviva was general, who esteemed him greatly, and it could be that his Paternity had sent it to him from Rome or had it given thus by his order by the father provincial of Portugal or the father rector of the College of Coimbra, and that his surname be kept silent in it at the instance and petition of the same Fr. Suárez, as so humble, to be less known, fleeing with this from the honors and applause that in the cities would have been done to him, knowing his arrival, for the fame of his wisdom having flown with such esteem of him through the world. Or well, because the business required it, for which he was going to Rome, for at times they require such silence and that the subject who goes there not be known or published. With which not even the same fathers of this college knew it until, being already in the Signoria of Genoa, he wrote to the father superior of this college or residence (which at the season it was, as I said), thanking him for the charity he had used with him and the good hospitality he had given him and granted him, declaring his name in the letter. And in this manner those of the town and the aforesaid doctor and professor came to know it. Thus Canon Valls deposed in his paper.

If in the midst of disputes they said to him at other times some word of feeling, he did nothing else than remove his bonnet or bow or thank whoever injured him, and receiving as benefits and favors his own contumelies. And being asked why he did that, he said: "That he felt more the loss of the reputation of whoever said bad

words to him with anger and rage than the injury and contumely they did and said to him without his having given cause."

So great was his burning charity and so great his invincible patience in injuries, seeking to imitate in them the silence and suffering of the Lord. He showed with that what St. Gregory left written: that it is more glorious to flee injury by being silent than to overcome or surpass it by speaking. "It is more glorious to flee injury by being silent than to overcome it by responding." And in truth silence itself and making no account of injury is to impugn it and undo it. And meritoriously is silent whoever sees himself innocent and does not need defense. "Well is he silent (St. Ambrose says acutely speaking of our Redeemer) who does not need defense. Therefore he does not confirm the accusation by fearing, but despises it by not refuting."

CHAPTER XX.
OF THE TOLERANCE HE SHOWED ON OTHER OCCASIONS AND ACTIONS

The rule with which the merits of saints must be measured is how much they suffered, not the pleasures, raptures, or revelations they enjoyed. Whoever has more of the cross has more of Christ, who is on it fastened with nails. There is nothing that declares interior holiness more than adversity and persecution or tribulation suffered with great patience for love of God, and more so if for a long time and in different and most grave encounters. It is the touchstone where the carats of the fine gold of charity are discovered, as St. Augustine noted. And this is the first device and blazon that the Apostle placed on the arms of his apostolate, and he places it before prodigies and miracles: having suffered persecutions for Christ. And one of the greatest, or the greatest, is to tolerate injuries and contumelies. For

being so great (Origen says), St. Paul did not mention it writing to the Romans newly converted to the faith, encouraging them with his example to labors, being silent about that one in the catalog he composed of them when he said: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or famine, or nakedness, or peril, or persecution, or sword?" (Romans 8:35).

And thus asking on a certain occasion a religious of our father St. Ignatius which was the shortest, most certain, and surest way to attain perfection, the holy patriarch responded, as a man who had walked through it much and given long steps: "To suffer much and very great adversities for love of Christ." And he added: "Ask Our Lord for this grace, because to whom He does it, He does many jointly, for in it they are enclosed." This response and counsel St. Ignatius gave as so experienced in this matter, for how much for Christ and saving souls he suffered.

Knowing this, his disciple and spiritual son Fr. Francisco Suárez, as so perfect and who always aspired to new increases of virtue, embraced public injuries in which, it seems, his person, profession, and state obliged him more with the suffering, joy, and peace that was said in the past chapter and will be seen ahead. He had an inflamed desire to suffer many more adversities and torments for love of God and of his neighbors, to avoid in them any offense against the Divine Majesty, however minimal it might be (if any can thus be called). And he kept this so distinguished tolerance not only in those public actions but even in the very domestic and secret ones, always showing himself the same in suffering, as will be proved with the examples that follow.

Among the secretaries he had in Coimbra was one somewhat hard to suffer. He was accustomed to become unseemly at times with the father and lose respect for him. But the holy man never scolded him or said a harsh or unpleasant word with which he could hurt him

or give him pain, as the same secretary recounted afterward with great admiration of the humility and suffering of Doctor Eximius.

This same secretary, who afterward was a very learned man and always a great disciple of Suárez and one who regaled him, giving him account of what passed in the university, was accustomed to say to him (to make experiment of his humility and suffering, as he affirmed to others, recounting it): "On such a day and on such occasion such an opinion was defended against Your Paternity, and this was said." The father responded with a mouth full of laughter: "And it is very well." The disciple replied to him: "Well, what do I have to say to defend Your Paternity's opinion?" Suárez responded with the same serenity and peace: "Would I not say this and this?" without showing more feeling at seeing his opinions impugned than if he saw them defended or followed by others. For this and other similar cases the most illustrious lord Don Alonso de Castelbranco, Bishop of Coimbra, was accustomed to say: "That there was not like Suárez in the world, a Castilian so learned, so humble, so long-suffering, and so modest."

So loftily he felt about the doctrine, virtue, and perfection of our father. He considered that although wearing poor clothing and making profound inclinations with the body are holy things directed to a good end, they are however easier than suffering injuries with patience, which manifests the fineness of spirit that is enclosed in the soul, like the blows of the steel the fire that the flint has. One should not be surprised that that prelate formed such a concept of Suárez when for this man stinging words were points that instead of hurting delighted and flattered him. Although as so prudent he did not cease to judge that the biting of those was unworthy of a wise theologian, and for this reason, provoked, he did not take them in his most modest mouth. He knew that the credit of an opinion is lessened and weakened when whoever patronizes it avails himself more of reproach

or contumely than of reason, having before his eyes what is commended and ordered to lawyers in civil causes: "Before all things, however, let all advocates provide patronage to litigants in such a way that they not break out beyond what the utility of lawsuits requires into license of reviling and rashness of slandering. Let them act as the case desires, let them restrain themselves from injury. For if anyone is so shameless that he thinks he must contend not with reason but with insults, he will suffer diminution of his own opinion. For connivance should not be granted so that anyone, the business abandoned, may proceed openly or slyly to the contumely of his adversary."

Fr. Suárez was in his disposition most meek, in his dealings and communication exceedingly pleasant. Always his face showed itself cheerful and always his countenance smiling. He never showed in it sadness or displeasure. And although he had some, they were not known by the exterior of his countenance. He never became angry with anyone, said no harsh or strong word to anyone, not even to the secretaries he had in his service, even if they failed him. When they delayed in coming, what he said to them with gentle voice was: "Son, are you well?" And with the excuse or response they gave him, giving them a pat on the shoulders, as if flattering them, he added: "As long as he is well, as for the rest nothing matters to me."

He had one who wrote for eight years, and he affirmed with an oath that, having made him some faults, never in all that time did he scold him or become angry with him or say to him an unpleasant word. To another secretary who was already a priest, because he scolded a servant they all had and gave him blows, Fr. Suárez called him and, showing him much love without reproving him, gave him a little talk exhorting him to patience and meekness following the example of Christ Our Lord, charging those he had in his company to be very long-suffering.

The same tolerance and patience he showed and had on the occasions that offered themselves of disesteem or less honor of his person and gifts or of some displeasure, he had and revealed in all the other occasions when it was necessary it be manifested. With continuous study and mortification he broke his health much and gained many and very painful ailments and grave illnesses he had. But neither in these nor in those did he ever complain, both of the pains he suffered and that they make him some fault in his remedy and cure (for by force there are some, although more care be placed), rather he was so grateful that any service, however small it might be, he esteemed and magnified it with the magnification and affection that others a very marked benefit.

What I recounted in the fourth part, speaking of his last illness, of the patience he showed in it, must be understood of all the others he suffered and of his great and many ailments and pains he passed through in such a long and labored life, always giving example of that same suffering in them. I can say that the repeated accidents were like firewood in which the love for God was more inflamed.

A great and singular sign of that which he had and of how much His Majesty loved him and of how much this His servant pleased the Lord. For, as St. Teresa of Jesus said, God pays great services with labors, and there can be no better payment, because the payment for them is the love of God. For this reason, as one who knew so much about loving and suffering, in a letter the same saint wrote to a certain spiritual daughter of hers, she tells her: "Pride yourself on helping to carry the cross to God, and do not make weight of treats, for it is of cowardly soldiers to want the pay immediately. Serve for nothing, as the great men do to the king."

Each word of these is an admirable and beneficial sentence of the Seraphic Doctress.

When something adverse or of mortification happened to Suárez, no other words were heard from him than these: "All for the better," persuaded that Our Lord sent him those occasions so that from them he would come out very gainful and improved, suffering them with patience. When he communicated his sorrows or disconsolations with some friend religious and confidant for his consolation and relief, he concluded his reasons by saying: "What can be done if God does and wills it? Let us commend it to God, and commend me to Him." And with this very serene and quiet he withdrew to his prayer or to his study.

Our father seemed an indomitable rock, for neither did the rigor of illnesses move him, nor the sharpness of pains, nor the lack of necessary things, nor the sourness or injuriousness of words, nor the biting tongue of whoever unjustly murmured against him, as has already been proved, conserving himself always in a marvelous and firm peace in the midst of so many waves of adverse events, as if they did not pass through him or he suffered any labor, without ever hearing from him complaint of his evils or of the faults that were made to him and gave occasions of feeling, or of his adversaries. O power of grace that thus makes a man die while living!

Finally, there was no degree of this virtue of patience of those that mystical doctors indicate that he did not eminently achieve with perfection, our eximious and pious doctor. This virtue has three degrees (and St. Chrysostom treats of them). The first consists in repressing the movements and impetuses of anger and impatience in such a way that their affections not come out to the face, nor be seen in our exterior actions the signs and sparks of this fire, tolerating with equality the labors and evils that happen to us, now it be by Divine disposition, now by His permission.

The second degree of patience is found in those who with the long use of restraining and moderating the disordered impetuses of

their angers, impatiences, and sadnesses have arrived at such a state that they are not disturbed or disquieted by adverse cases, finding themselves with the same equality of spirit in all prosperous and adverse events.

The last and most perfect degree of this virtue achieves he who not only bears with patience and with equality of spirit the labors and tribulations he suffers, but even arrives at such a state that he desires them and rejoices and glories in them, for suffering them for Christ, as St. Paul did (Romans 5:3).

Our father St. Ignatius also speaks of these three degrees in the book of his holy constitutions, and in one of them he orders us to seek the first, commending us to ascend to the other two. Suárez arrived at all these degrees with the eminent perfection that has been seen in the past chapter and will be manifested even more in the following one (for three it requires jointly for the matter of his patience being so extended).

And that desire he showed to be burned with his book in England for the Catholic faith he declared, was it not the joy he had in the midst of tribulations and contradictions suffered for love of God, and that he gloried in them? This same declared, carrying not only with the mentioned suffering the illnesses and labors with which the Lord tested and visited him, but with joy, as gifts and favors from His Divine hand, remembering that the holy spouse saw them full of hyacinths (Song of Songs 5:14), and that all those that come from them are very precious stones to enrich and beautify our crown. With this appreciation he received the illnesses and pains that God sent him, esteeming them as rich gifts from His hand, since so much through means of them the soul grew in love and grace. What wonder then that in them themselves he experienced such consolation?

This suffering and wise master taught us with his example that the patience is not perfect that only tolerates what it chooses, but

yes, that which is not unseated by the adversity that comes to it from outside. And most perfect, that which rejoices in it, even to the end.

This inexpugnable and constant patience of Suárez was also seen in the valor and holy tenacity he showed in following in all things always the employments and posts that obedience assigned him and exercising and continuing more than forty years, until near seventy years of his age, teaching those of the house and secular students. How much virtue such obedient and persevering subjection encloses, and what suffering, cannot be known except by he who lives in religion and experiences the multitude of obediences and occasions that each day load upon a religious and offer themselves to him, some contrary to his health, others to his complexion and taste, without many that serve him as displeasure. And he who knows that this is the cross that because heavy they cannot carry, those who lean it and return to the world, and especially in the Society, where it is treated with such detail and wants the subjects (and its institute requires it) so humble and obedient, and that obedience and example grow with years, merits, and labors, without old age or antiquity being worth anything, not permitting exemption or privilege, but that he be more obedient who is more ancient.

Let whoever reads here ponder dispassionately and consider what virtue of stable and obedient patience was that of Suárez, who in so many years, being such a grave doctor, did not reply to any office the superior gave him, nor complained of such continuous reading, nor was ever seen impatient in so many years and in a ministry so exposed to impatiences because of the occasions that offer themselves from forcibly dealing with young students of different conditions and customs (without the disputes that occur with other co-masters, and more in celebrated universities like Coimbra and other posts in which our father had to direct chairs), now for the mischief and restlessness

of some, now for the stubbornness of others or lofty liveliness, now for the many who must be hewn.

I confess that one of the examples that causes me greatest admiration and that most accredits in my judgment the heroic patience of Suárez and elevates it singularly and greatly is this last that I leave off recounting and pondering.

CHAPTER XXI.
HIS INVINCIBLE PATIENCE IS REVEALED: HE WINS OVER A MAN WHO STRUCK HIM UNJUSTLY AND WRONGFULLY, RECONCILING HIM WITH HIS ENEMY

Not only is he who suffers many and various tribulations and labors, without ever falling into any impatience, perfectly long-suffering and absolutely patient, as we saw in Chapter 19; but he is also more like Christ, of whom Saint Paul therefore said, in order to show how perfectly patient He had been for our sake, that He had died and endured the most numerous and diverse persecutions and torments, so that by His example we might be encouraged to pass through the few contradictions that come to us with patience. "For we have not a high priest who cannot suffer together with our infirmities: but one tempted in all things according to similitude without sin" (Hebrews 4:15).

And since God loved Suárez, His most faithful servant, so greatly, He willed that he should be very like His Son, permitting him to drink a very great and goodly part of the bitter chalice of His passion and sufferings (these being many and various), giving him at the same time the grace to profit from them with the perfection and patience referred to, however adverse the events might be. Of this we

can say that the whole fabric of his life was woven, as it were, of various threads, as has been shown in the present history of his life.

No one will doubt this if they refresh their memory of what is recounted in Chapters 5, 6, 8, and 11 of the first part, where we saw the constant endurance he had and displayed when, being deemed unfit, those of the Society did not wish to receive him; and when admitted, the resignation and indifference with which he entered it, even if it were for the grade of Temporal Coadjutor Brother; and the patience he manifested on that occasion when he judged himself, and others held him, incapable of continuing the course of Arts and of any other faculty, until Our Lord deigned to enlighten his understanding. And likewise if they consider the patience he exercised in that tempest that arose against his manner of lecturing, described in Chapters 3 and 5 of the second Part; and if they ponder together the invincible endurance he displayed when certain theologians or doctors said of him that what he knew, or his knowledge, could not have been acquired except through a familiar or diabolical spirit; and they accused him for the interpretation, though true, that he gave to the decree of Clement VIII before His Holiness, with no lack of those who went further, offering in the presence of Paul V to prove that he was a heretic (though this person was punished by Heaven for that false calumny), as all this was narrated in Chapters 2, 3, 4, and 7 of the third Part. This is finally fortified by what has been mentioned in the chapters that immediately preceded this one, 19 and 20.

To all these persecutions, so many and so various, affronts, murmurings, contumelies, false testimonies, and calumnies, there was added another ignominy which, besides being shameful, was cruelly painful and ended in bloodshed, occasioned by the Father performing a very particular work of charity. In this action there shone resplendently not only this virtue, but his rare tolerance, imitating our sovereign Master, Christ; and how much this availed with God and

with men. It happened in this manner: Two common men were quarreling in a street with notable fury; Father Suárez wished to separate them; but in the struggle one of them delivered such a great blow with his closed fist upon the cheek of the charitable Father's face that it injured him notably, and with signs of blood about to burst forth from different parts, so swollen and maltreated was it left, leaving his mouth entirely bathed in blood from his teeth. The humble and long-suffering Father made not the slightest gesture of resentment at this cruel, unjust, and shameful injury, nor did he give the least complaint. The Brother who accompanied him reprehended those men for their disorder, speaking for him, since he kept silent like a meek Lamb. The bold malefactor was moved to compunction by the reprehension, and even more by such a vivid representation of patience; and what requests had not been able nor sufficed to obtain from them, that they should not quarrel, was accomplished by the example of humility and patient meekness of Suárez, with which he suffered that pain and injury. And so, throwing himself at his feet, the offender asked his pardon with much submission; and the holy Father, with a smiling mouth, responded to them: "May Jesus grant it, Brothers. Let these be friends and not offend God, for here there is no error whatsoever." And in the state in which he was wounded and maltreated, he made them forgive and embrace each other, whereby they became great friends, remaining admirers of the Father's humility and of the greatness of his virtue, that lodestone of hearts, and that which, keeping silent, conquers the most hardened breasts.

This case occurred (while he was teaching Theology in Valladolid) in the year 1580. A very grave Father (who was then his disciple and a Student Brother, and actually went as his companion) related it to Fr. Antonio de Arana, who recounts it in the life of our Doctor Eximius. There was fulfilled in him, and with the decision that the patience of Suárez gave so well and prudently, what Peter

Damian said: "Precepts move us to the summit of virtue; examples compel us." For if words and precepts move us to embrace virtue and ascend to its summit, examples oblige and compel us to this; and if these are present, they pull with doubled force, being closer, and persuade with greater sweetness, as was seen in what I have just narrated. In this is revealed how much within himself, alert, and prepared Suárez was for any case, however adverse.

I find an even greater miracle in this event, concerning the sudden change of these men who were so possessed by anger, which God wrought through His servant, than if through his intercession they had been cured instantly of some mortal wounds or their bodies resuscitated, for what we have pondered and said in Chapter 15 of the third part, where I proved that it is a greater marvel to change the soul to the life of grace from the state of sin than to give temporal life to a dead man. And Saint Gregory the Great confirms this when he writes that it is without doubt a greater miracle to convert a sinner with the word of preaching (or of counsel) and with the force of prayer than to restore the dead body to life (and the same must be affirmed of one who preaches with the efficacy of example, as in the aforementioned case of Suárez), because in this latter the flesh receives life, which must die; but in the former, the soul, which must live forever. Wherefore the same holy Doctor adds that it was a greater miracle of the Lord to resuscitate the soul of Saul, who persecuted Him, and change him into Paul and make him a vessel of election, than to resuscitate Lazarus four days dead and grant and restore life to the body that already stank in the sepulcher.

Our patient Father, with the valor of his example, conquered and prostrated at his feet the sacrilegious man who had cruelly and blindly wounded him; and with his words he united him in peace with his enemy, changing them both from fierce lions into most meek lambs, and winning them both for God, this Lord working principally

in all with His grace and taking His servant as the instrument of such manifold and singular marvels, constituting him through these not only a brother but a Mother of Christ through the conjunction of the spirit, according to the Doctrine of Saint Gregory the Great. He, explaining those words in which His Majesty said that whoever does the will of His Divine Father is His brother, sister, and Mother, writes that one then becomes His Brother when endowed with a living Faith; and spiritually Mother, through the preaching of example or of words, if through that or these the Divine love is produced or planted in the heart of one's neighbor. And if Faith is then most tested and is so in the occasion when the Faithful shows himself most long-suffering in tribulation and adversity, according to Saint James: "Knowing that the proving of your faith worketh patience" (James 1:3), it is already seen how great and exalted it would be in Suárez, when he so patiently received adverse cases, manifesting himself in what we have just related as a very special Brother of the Lord and spiritually a Mother, for having reduced those souls to His peace and grace.

Nor did this most wise and patient man fail to follow on this occasion that precept or counsel that the sovereign Master commended to His Disciples, that if anyone should strike them on the right cheek, they should present and offer the left: "If one strike thee on thy right cheek, turn to him also the other" (Matthew 5:39); just as he did not act against this Doctrine that Christ gave when His Majesty spoke the words that Saint John relates to the Minister of the High Priest Caiaphas, who gave Him before him that most inhuman blow on the face, of which the same sacred Evangelist makes such particular mention. For, as Saint Augustine well observes, that precept is not to be understood literally, such that we should offer the other cheek actually and really, but that we should suffer injuries with a tranquil and peaceful spirit, disposed rather to give the other cheek

than to enter into anger or desire vengeance. And this very suffering of injuries with so much endurance is to present the other cheek to the injurer and show a rare and exemplary perfection, as Simon of Cassia noted, calling perfect in all virtues the man who, unjustly wounded (like our Father) and affronted, does not care for his revenge but embraces the enemy with the right hand of charity. And whoever conquers offenses by tolerating them (as this great Servant of the Lord overcame them) conquers the greatest torment; for according to what Cleanthes wrote: "Nothing is almost as grievous as opprobrium."

For another special reason we can affirm that Suárez in this event imitated Christ, and it is for what a learned modern author observed, that ordinarily whoever receives a slap in a movement of sudden anger that the giver has (or a wound) does not receive it voluntarily and of free will on the patient's part; and therefore the Savior exhorts His own that they should voluntarily give the other cheek, so that those who did not voluntarily receive a slap (or blow) should offer themselves voluntarily and spontaneously to receive another, and diligently. And since the Redeemer of the world had already foreseen the impetuses and insults of His enemies, and all that He was to pass through and suffer in His ignominious and painful passion, He was not involuntarily wounded and maltreated by the first slap; wherefore Jeremiah said of Him: "He shall give his cheek to him that striketh him" (Lamentations 3:30). And thus whoever had spontaneously already received the injury and the blow, there was no need for him to offer the other cheek to the insolent hand.

This seems to have happened in that case, and our Doctor executed it in some manner; for although he had sufficient foundation of what could or was likely to happen to him (as happens to those who pacify such quarrels, that the worst part often falls to them), nevertheless, moved by charity and to avoid greater evils, he

exposed himself voluntarily to that danger; whereby the blow was not unforeseen for him, nor altogether involuntary. And so it was not necessary that he should offer the other cheek to receive another blow anew, not only for this reason but also because he judged that in that manner he would win (as he did win) the injurer for God and for his enemy together, making peace between them; and that he would recognize the fault he had committed in letting himself be carried away by that fury so inconsiderate and rash. For perhaps he would have become more irritated if given the other cheek, with greater harm to the soul of that neighbor, contrary to what the divine Master intends in the words referred to above.

Let us connect and unite this deed and this blood shed by the hard and cruel blow that was unloaded on the face of Suárez unjustly, or rather for exercising a work of such charity and piety (as has been seen), with what drew from him another more felt blow, touching him in the quick of honor, which he tolerated without fault, as we related in Chapter 4 of the third part, where I said that to repress a natural feeling and not fall into the least impatience, he came to break out abundantly in blood through the nostrils. And seeing such profusion of it, doubled, and reflecting on the origin or for what cause, let us admire the generosity of this soldier in the militia of Christ and the strong wisdom of this His disciple, who knew so well how to learn from Him and remained so instructed in the school of patience, which he taught with such example. Let us praise God for considering a soul so faithful to His Divine movements and so constantly adhered to His following and vocation that, not only to avoid in others the Divine offense but also not to commit an imperfection or minimal fault, he did not hesitate to shed his blood.

There Saint Paul, writing to the Hebrews converted to the Faith to encourage them to be stable in it and to resist those who persuaded them to apostatize from it, having proposed to them the

example of Christ Our Lord, His passion and death, tells them: "For you have not yet resisted unto blood, striving against sin" (Hebrews 12:4). Although you have resisted the unbelieving or infidel Jews to the point of losing your goods, nevertheless you have not made resistance to them to the point of giving your blood. Considering therefore that Christ shed His on the Cross for our love, be encouraged to desire to surrender yours and even your life for His; and that you may say with the pure Ermine: "I would rather die than be defiled," I esteem it more to die than to see myself stained with sin, fighting like a very valiant Athlete against it, against sin our Antagonist, resolved like brave soldiers in such combat either to conquer or to die, for this very death and martyrdom is our victory.

To fight, our Soldier, with greater expedition and fortitude, left and renounced all the encumbrances and possessions of the earth, entering the Society of Jesus, invincible Captain, and to win the palm against sin and his other invisible enemies and those of the soul. But not content with this, he even wishes to shed his blood, both so that his neighbor may be reconciled with him who was contrary to him, and both with God through the means of forgiveness; and also to tame his passions and subject them in such manner that not one point should they depart from what patience suffers and reason permits. Oh, how far from the virtue of this strong man is he who, a slave, surrenders to a sin rather than see himself oppressed by the least adversity! Let us learn from our Doctor, most candid and most pure Ermine. For if Ermines serve as ornament to Kings, of their skins, as Paul the Venetian says, because they are so beautiful, the tents of the Royal camps of the Tartar Emperors are lined: "The walls within are covered with the most noble skins of ermines." And if their whiteness is as great as the flakes of snow: "He is, moreover, entirely white as snow"; of which it is usually said that if in the area where it has its dwelling they surround it with mud, it lets itself be taken by the

hunter rather than stain the whiteness and purity of its skin; hence arose the writing in its name what I touched upon: "I would rather die than be defiled or stained."

With what greater zeal would our Doctor Eximius not guard his candor and purity, taking care not to dirty the beauty of his soul with even the lightest stain of deliberate imperfection, when for avoiding it, as has been said, he preferred to give his blood and life? This wise Doctor remembered the hood and cap that rested on his shoulders and head when he was given his degree and presided at public Acts, which silently proclaim to those who admit them that the purity and prudent candor of a Doctor of Theology must appear and correspond to the whiteness of the insignia that dress and cover him; and that if threads of gold are intermingled with the white threads of the hood, it is to signify to him that to preserve such purity, he must not hesitate, if necessary, to stain it with purple with the threads of his own blood, following the example of Suárez, rightly called (though there were no other titles) the common Master of our age by this alone.

That the blow of a calumny or injury or affront is greater than the aforementioned, or than that of a stone, as I noted above, was well pondered by Saint Athanasius when he said: "Whoever is struck with a stone seeks a Physician; but a blow from calumny wounds more gravely than stones; but truth can heal these wounds, which, when neglected, are more acute and bitter." Let no one find it strange that I have dwelt so long on the aforementioned case, because the various circumstances that adorn it required these ponderings, and the purpose I intend in having written this history, of which mention was made in the Prologue, and which it is not well that I should repeat. I still omit for the following part a miracle, a most marvelous event, that occurred in the cure of his wound, though I will not fail to observe that in many of the persecutions referred to that

Suárez suffered, the enmity that Satan had for him is revealed not a little, the inferno arming itself against him, making such heavy shots at him, aggrieved that none of them could make any dent in him nor be sufficient to excite in him the most minimal impatience, assailing him with so many kinds of affronts, persecuting him in honor, in fame, in virtue, and even in his body, seeking that harm. He took for that intent (and it is a much more sensible blow for an intelligent man) as instruments, not barbarous or gentile people, but people authorized by their letters in most flourishing Universities and in the most famous Cities of the world, and those who ran the greater obligation to follow the name of Christ (for such persecution is often heavier, especially raised against a man so Wise and famous as Suárez). Made thus a theater to God and to the Angels, crowning his patience with victorious crowns, his Adversaries remained vanquished and confused; and so will those remain who newly rise up against his innocence and calumniate him falsely, he emerging more illustrious and glorious. For the credit of the just is always growing with persecutions; for although those who oppose them put the good in danger of their reputation at the beginning, afterward it happens to them as to those who snuff a light with their fingers, that with the wick removed, the light remains more resplendent, but the fingers very blackened. I conclude this matter with the pondering that Saint Thomas of Villanova makes, saying that Saint Augustine merited to be counted in the Catalogue of the Martyrs: first, because he was one by will, offering himself a thousand times to shed his blood for the Faith of Christ and the Catholic Doctrine he taught and defended; second, because the Saint did not fail martyrdom, but martyrdom failed the Saint, for he suffered injuries, affronts, exiles, and immense labors for the Catholic Church, and various times the Heretics would have killed him if God, with particular providence, had not preserved his life, because he was to profit the Faithful more alive than dead,

even if it were with the crown of martyrdom. This that that holy Archbishop of Valencia writes of his great Father, Saint Augustine, we can with foundation apply to our Doctor Eximius in some manner, for what has been related in the course of this history and past chapters, where we saw the burning desires in which his will burned to give his life for his God and in defense of the Catholic Faith, and to be burned in living flames for it, as his book was by the Heretics of England; and also for what he labored in defending Ecclesiastical Immunity and the patience he showed in injuries and persecutions.

CHAPTER XXII.
OF HIS EXTREME POVERTY AND CHASTITY

The punctual observance of the obligations of the three vows of poverty, chastity, and obedience is what constitutes one a perfect Religious, just as these same vows make the state of Religion. Clear argument of their punctual keeping is that he committed against them, nor against any other commandment, no mortal sin in the fifty-three years that he was a Religious, as we saw in Chapter 5 of the fourth part. But the most perfect keeping of these vows is more surely proved by the testimony of those who lived many years in his company, very grave and accredited witnesses, who deposed not to have noted in him in any matter a venial fault committed advertently; whereby he would not make one against the obligation the vows placed upon him either. Let reflection be made on what is related in Chapter 2 of the second part, and what Fathers of great authority affirmed of him, that not even any imperfection could they observe in Suárez during the years they were his disciples in the course of Arts. Such and so great was his circumspection in everything and so excellent and rare the purity of his conscience. And in this manner he disposed himself to attain true wisdom and enjoy its delights, for that

only enters and makes dwelling in pure Souls, as the Wise Man said: "For into a malicious soul wisdom will not enter, nor dwell in a body subject to sins" (Wisdom 1:4).

But coming to the particular of his observance (leaving the treatment of his obedience for the following Chapter), his poverty was most exact, and he a true poor man in spirit. He had permission from our Most Reverend Father General to attend to some necessities with the monies he drew from his books (and he needed them for the printings of those he was newly publishing), and availing himself of it, he attended to some needs of much service to Our Lord (as I said treating of his burning charity), because he was by his nature liberal and generous. But he mortified or moderated this most noble virtue in what touched his person, in such manner that some judged it as miserliness and stinginess. And he never consented that for his person, as to clothing, food, or room, anything whatsoever should be spent; and because once his companion spent on a necessity the quantity of two reales, he showed very great feeling, saying that he was a poor Religious and that not one blanca was to be spent on him more than what was given to the Community. So common and like the others he wished to be and pass, he who was so singular in gifts.

Passing through the College of Salamanca when he was coming from Coimbra to Rome, a Brother of the student Brothers of the College coming to remove his spurs and boots, he not only did not have them, but instead of them, stockings of worsted so old and so torn that through them his flesh could be seen. The Brother, astonished, gave account to the Father Rector so that he might order him provided with what was necessary, since the holy Father was beginning so long a journey with such provision, comfort, and defense, careless altogether of himself in order to exercise holy poverty and scarcity of what was so permitted and so precisely necessary,

especially on a journey he was to make and walk many hundreds of leagues, exposed to such diverse inclemencies of the weather.

And this is more to be admired and pondered in Father Suárez, to whom the Superiors had given such broad permission to dispose of that money or alms in what he judged to be of service to Our Lord; nevertheless, never for himself on this occasion nor on others did he avail himself of a quarter, nor did he wish anything spent on him that touched his person, being able to do so without committing any fault in it, supposing that for everything he had that permission. But as one poor he did not wish to use it except for his great charity in various other pious works, seeming to him, humble and loving of poverty as he was, that everything was excessive for him, although he voluntarily suffered so much lack of what he needed, and that those stockings were excessively good for him; and for this reason without doubt he did not wish to show them on leaving Coimbra, so that the Wardrobe-keeper would not command him changed into better ones, as charity required and is customary in the Society in similar cases and occasions. Not only was this love he had for poverty revealed in his clothing, but in his food and bed, as is inferred from what I related speaking of his mortification and penance. And in this he showed that he was a true lover of poverty, for satisfying himself by cutting off the superfluous in what was permitted him for use, he even hindered what was necessary.

Of the virtue of his Chastity, he was a rigorous observer not only in the time he lived as a Religious, bound and dedicated to it by vow, but even in his time as a student and secular, preserving always this precious jewel in soul and body, without the occasions of liberty in particular in Salamanca, the dangers of a University so numerous and celebrated, and companions, the ardor of the blood, and the impetuses of youth being sufficient to stain his body and soul with any dishonest sin. And if this purity, according to what the

Mellifluous Doctor says, is the beauty of the soul and that which prepares in it a beautiful and agreeable dwelling for God, and that which greatly disposes for Divine wisdom, as the Angelic Doctor noted, it is well concluded how great and sublime this would be in our Eximius, since that was so great and constant in him, and what a gracious Temple of the Holy Spirit his soul so most pure was. Which name Saint Bernard gives to the purity of chastity, through which man becomes very near to God, companion of the Angels, and worthy of their conversation.

He kept guarded for greater security of this jewel the doors of his senses with virginal modesty, shame, composure of face and actions, with which young men to whom God communicates this modesty, shame, and reserve commonly live secure from the enemies of this virtue; for the first doors through which the venomous serpent of concupiscence usually enters (Saint Bernard ponders) are the exterior senses; and thus whoever has them well fortified and closed will be very equipped and prepared against the assaults of this vice and against the poison it will attempt to throw against him. Whereby, aided by Divine grace, not only did Suárez not sin gravely against the vow of chastity, but neither was any lightly advertent fault noted against it in him.

Our Doctor treats of this virtue the times it is offered to speak of it in his works with great encarcements and encomiums, as one who so esteemed it, especially in the third and fourth tome *De Religione*, in which he writes at greater length of the vow of chastity. The means by which he arrived at its perfect keeping are those that he himself gives and writes in the fourth tome *De Religione*, treating piously and learnedly of those that the professed of the Society use to attain and preserve this precious pearl. In those he writes there, it seems he portrays himself and writes of himself without intending it, as those who lived many years in his company observed, and noted

with curiosity his actions, and after his death read his book, in which they saw that he observed and exercised punctually and rigorously the means that in the Society are exercised to achieve the virtue of chastity.

These means are the following: The holy exercise of frequent prayer, use of meditation, spiritual reading, and other devout exercises; clarity of conscience with the Superiors, giving them account of his soul so that with their counsels the Subjects may be careful; the use of corporal penances; fleeing idleness and loving continual occupation, especially of prayer and study; modesty in countenance, words, and actions; avoiding conversation and familiar dealings with women, both in their presence and by letters; reserve in removing all particular friendship of some with others, especially of the young and those of fewer years; and finally the frequent use of the Sacraments of Confession and Communion.

All these means our most chaste Doctor proves with singular erudition from the Holy Fathers and Masters of spirit, in particular from those who wrote proper treatises for Religious and for their state, as were Saint Basil, Saint Jerome, Saint Augustine, Saint Bernard, Cassian, and others, who are very appropriate for keeping chastity if one practices them earnestly. With these means (speaking thus he concludes the third chapter of the fourth book of the cited fourth tome *De Religione*) "I hold for certain that there is in the Society so much purity of soul and so much chastity as by the mercy of the Lord and by His grace can be known with most manifest signs in the Students and workers of the same Society."

This Father Suárez says, and these means he exercised (and they are those the Ours use) to obtain that virtue and keep it exactly, adding to them another very suitable to this end, which is the filial and tender devotion to the Most Holy Virgin of Virgins, Mary, especially to the sovereign mystery of her Immaculate Conception, of

whom our Father was so devout (as has been proved, and such a cordial and loving Servant and Chaplain of that celestial Queen). And likewise those who pride themselves on being true sons and alumni of the Society, which has so labored to root and establish a pious affection in the hearts of the faithful with such a holy and pure point, so that in them it may be highly fixed. Therefore that penitent and Apostolic man, the Venerable Fr. Peter Claver, advised those tempted against purity that special devotion with the Immaculate Conception of the Virgin Our Lady; and the other Apostle of Andalusia, Fr. Maestro Juan de Ávila, gave the same counsel with long experience of how favored those found themselves by the Virgin who in similar temptations said an Ave Maria in honor of her Conception.

The reserve or retirement of Suárez in communication with women was supreme, for he said with Saint Jerome (writing to the Virgin Eustochium and exhorting her to flee even the sight and communication of her Mother) that the greatest danger enters through this door, and thus it must be closed with greater care. Therefore the Superior must give permission with much circumspection and rare times to visit women, in particular to young people, even if it be under pretext of ministries, when charity or necessity does not ask it; for frequency causes notice, and notice, murmuring; murmuring, scandal, which weighs more than the fruit that is drawn. And thus much moderation must be kept in this, as our Doctor observed, as will be seen by this case.

While Father Suárez was in the City of Santiago in the year 1613, already in the last and aged time of his life, a Lady of the most noble and rich of that City desired to know him and speak to him, as he had such fame in the world. For this she arranged that her Husband (who was an illustrious Gentleman) should visit him, so that on the occasion of repaying the visit, he would come to her house. At the same time the Lady arranged that on the day Father

Suárez was to come, her husband should not be at home, to oblige him (as is the custom) to visit her in that absence. So the holy Father went to fulfill that obligation of courtesy (for virtue is not rustic but urbane), and the Father Rector of the College accompanied him. Upon arriving at the house and learning that the Lord was not in it, he wished to return. The Father Rector urged him with the custom and practice of that land in visiting women in the absence of husbands. Father Suárez excused himself with renewed force, saying that he was not to visit or see any woman, even if they should note him as less courteous, unless his Superior should expressly command it. The Father Rector, seeing the respect that was owed to that house and at the same time that which was owed to the Father himself, judged that it was necessary to make that visit, and so he insinuated it to him with the best manner he could. Then the obedient and humble Father, seeing that this was the will of the Superior, yielded to it and obeyed him, obedience being able to do more with him than courtesy or human respects to dispense with his honest and Religious reserve. And if he even avoided such necessary visits, how much would he flee the superfluous and those that can easily be excused! As one so prudent he knew that all circumspection is less than the danger, and that this enters the Soul through the slightest carelessness.

Our Doctor knew what Saint Thomas noted, that if with other vices one can fight with hope of conquering them, struggling strongly hand to hand with them, but the one that is contrary to chastity, this enemy can scarcely be conquered except by fleeing from him and from every occasion of his, as much as reason and prudence require; for it is wisdom, and not cowardice, to flee the stronger, more cunning enemy who kills by treachery. For this is the best mode of fighting with him, without wishing to give him hearing. And if this cannot be done sometimes, the rule that Saint Basil gives must be kept, that the garment of the Religious should not touch that of the

woman with whom he is to speak and deal with the reserve and circumspection that we treat those who are touched by some contagion. And the contagion that woman brings with her for man is not small; and as the most great Doctor taught, no one is secure from not falling into this illness, however holy he may be, nor is any reserve great, however much it may seem; what must always be procured (insofar as possible) is that man should never be alone with woman without there being in sight someone who can see them when they converse (and they are not married), however virtuous the two may be.

In sum, Father Suárez was (and therefore so Wise) an Angelic man or a human Angel. It seems that Saint Theodore the Studite was looking at him when he said, speaking to a man outstanding in the virtue of chastity: "Man of flesh with wings of an Angel, a prodigious spectacle to earth and Heaven, to men and Angels; for neither does earth bear men with wings of Angels, nor Heaven, winged spirits with bodies of men; it is a miracle to live in the world and outside the world." But all was verified in this holy man, who attained such purity of body and soul as if he were an incarnate Angel: Virgin not only in body but in spirit; that never stained by indecent work, this never violated by less pure and chaste thought. Very aptly applies to him what Solomon said: "I was a witty child and had received a good soul. And whereas I was more good, I came to a body undefiled" (Wisdom 8:19-20). From childhood there was recognized in him an admirable Nature, enamel of his advantageous genius; to the chastity of the soul accompanied a virginal purity; to the purity and chastity of this was the setting of a pure soul. That there should be found between these two parts of man what there is between precious stones and the matter in which they are set: that when those are more precious, this is of higher carats. The holy fear of God, which bridled his flesh even when secular and young, always

kept him in check and did not let him go astray into the licenses that other young men, even of less vivacity than his, indulge.

Likewise from that his childhood and tender age he preserved in his face a Virginal shame, as of a most chaste maiden; for any light cause he turned red. An argument, in the feeling of that Gentile, of a sound spirit and conscience. This shame and honest embarrassment was almost in the extreme, especially in his younger age. Some might note it as excessive, but Saint Ambrose would defend him, as he defended his holy Brother Satyrus, who was remarked upon as excessively bashful; for Saint Ambrose, coming to his Brother's defense, observes that no building ever wavered from having too much foundation. "Superfluous foundations of virtue are never excessive"; and this is the foundation of the spiritual building (which the soul must seek to raise in itself): that embarrassment and bashful reserve, for when this is lacking in man, liberty enters him, which casts him down to such an abyss that it is very difficult for him to rise from it, however various aids may assist him.

What most sweet fragrance would this Soul so pure of Suárez cause and give to Heaven! For there is no lily among the thorns more beautiful, no white lily, no jasmine or pink that so draws the olfaction of the spotless Lamb and of the Angels as most pure chastity. Saint Jerome said of it that to live in the flesh without flesh is more Angelic than human; and if he had said it is more Divine than human, he would not have exceeded the merits of this virtue. For to the Angel, nature gave Virginity; and to Man, Christ merited it; and thus his Virginity is Divine, not only Angelic. So completely did he respond to the desire that our great Father Saint Ignatius had that his Sons should be similar to those Cherubim that Solomon sculpted on the walls of the Temple, surrounded with victorious palms, which are the triumphs of the flesh. And to be human Cherubim, the Venerable Bede says, consists in the imitation of the Angelic life and purity. No

less than this does Saint Ignatius ask of his Religious when he tells them in one of his Constitutions: "As to what touches the vow of chastity, it requires no interpretation, it being constant how perfectly it must be kept, seeking to imitate in it the Angelic purity with cleanness of body and mind." He desired that of the Angelic purity that Heaven had communicated to him, all his Sons should participate, among whom our Doctor Eximius imitated it.

CHAPTER XXIII.
OF HIS OBEDIENCE AND OBSERVANCE OF THE RULES

Obedience is the universal cincture of perfection, and it contains and maintains all the virtues, preserves them and defends them from vice. "Give me an obedient Religious," writes the Most Illustrious Bishop Don Juan de Palafox, "and I will give you a Saint, for the Rule is always holy; and one only departs from what is holy who departs from the Rule." From this we will draw the great holiness and heroic virtue of our Father, for he fulfilled so exactly with the vow of obedience and was so surrendered to it always that he did nothing nor took on any employment that he did not guide by it. In writing and publishing his works he continually followed the will of his Superiors, which he held as rigorous command, even if they did not come to commanding it. He himself confesses this in various tomes, and especially in the first tome *De Religione*; and the case related in the preceding Chapter confirms it, when he visited that principal Lady as soon as he saw it was the will of his Prelate.

The Rule of Saint Gregory teaches that perfect obedience in things repugnant to nature is revealed if they are embraced with love and promptness, for in things that conform to it, there is much danger. In Father Suárez this perfection of obedience appeared greatly, as was shown when that storm had arisen against his manner

of lecturing, and the Superiors resolved to remove and deprive him of this employment, he offered himself to the deprivation of it and to the execution of his Prelates' order with much love and promptness, although his inclination was to study, determined to leave off lecturing altogether if the Superior had not changed his mind, as was said in Chapter 3 of the second Part. When he went to Rome on the business of his tome on Penance, the Supreme Pontiff having told him that that interpretation, which was mentioned in its place, was to be removed, the humble and obedient Father not only showed no displeasure or alteration, but rather with supreme serenity of countenance and peace of his soul responded: "That not only that point, but if His Holiness should be pleased that all his books and works be burned, without any copy remaining in the world, he would have no difficulty and would remain with the same quietude as before, in order to obey him to whom he had obligation." Thus this holy Father sacrificed the children of his understanding and his love.

How great would be the love he had for obedience and the close union and conformity with the Divine will, even in the most adverse, is very clearly manifested and proved by such a response. This same submission is revealed by other examples, such as having left various times in order to obey his Prelates (as has been related in this history) his beloved Province of Castile to go lecture in many others. For although the spirit of Religion is the same and the charity that unites all in Jesus Christ, some different customs and natures are always found. To all, willingly and voluntarily he applied himself, for his charity and obedience were so universal and surrendered. This was what drew him from the retirement of his cell, undertaking such long and weary journeys. With one word the same holy Father said when affirming while dying that he never did anything that was not regulated and guided by the level and north of holy obedience, as we saw in Chapter 8 of the fourth Part.

From this we draw how continual and persevering would be his prayer and thinking on God. For, as Fr. Maestro Lezana relates of Saint Mary Magdalene de' Pazzi, a Religious having told her that being a Nun (when she was seeking it) she could not have as much prayer as a secular, because of the exercises with the other Novices, she responded: "Mother, this does not give me any grief, because I know that all the things that are done through obedience in Religion are prayer."

Suárez did not stop until arriving at the supreme degree of that, for not looking at the person and gifts of him who commanded, but at God whom he represented, he showed himself not only prompt in execution but even conforming his will and feeling with that of the Superior, which is the most elevated and high degree; but also for having kept most exactly all the natural, Divine, and human precepts without offending God gravely all his life, and for having been at the same time so exact his observance of the rules of the Society, however minimal they might be, with such punctuality and attention that those who lived many years in his company affirmed not to have noted that he broke any advertently. So adjusted was he to all the institute of his Religion, as if born for it. Rare privileges. Only admiration can ponder or venerate them, especially from one who knows the most high perfection that our Rules and Constitutions require.

And if obedience is such a great Mistress of the mystical School that (as a grave and spiritual Author observes) it advances souls more in one day than all their cares and all their efforts would know how to do in many years; and that the more a soul surrenders to its Director, the more it is exalted within the true liberty of the children of God, it can easily be discerned how great this would be in our Father and how much his advancement in the spirit after seventy years in which he lived with such purity in body and soul, and those

that he was in the Society, which were 54, always so surrendered to his Prelate as I have said and we know from his own testimony referred to above and pronounced in the final clauses of his life, where such truths are so clearly revealed and shine; and having been an observer so exact of all his institute.

For it seems that the same spirit with which our Father Saint Ignatius wrote the laws, he had written them in the soul of this his holy Son, so always made to the measure of the rule of his order, as if he had copied all his actions from it, since he was never seen to fail in its observance. Said and done, proposed in very brief words is given the most dilated eulogy that can be given to a most perfect man, if attention is paid to our Rule so strict, so mortified, so surrendered, so humble, and so charitable, as is known by whoever knows it and experienced by whoever knows it, and more by whoever at the same time professes it and keeps it.

This is what orders us a continual mortification in all possible things and a perpetual abnegation of our own will without ever awaiting exemptions, however much one labors, but always remembering and embracing the sentence of Christ Our Lord, who said: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24).

This interior mortification and penance was what our Eximius Doctor most esteemed, and in all the Servants of God, the Patriarch Saint Ignatius, as a more difficult and more heroic enterprise of virtue; and in this he desired his Religious to excel, affirming that the contempt of oneself and of all pomp, the victory over the appetites, abasing one's own excellence, trampling honor and esteem, keeping the passions that predominate within the soul in check, is of greater estimation than corporal penances; and these aforementioned are penances that the healthy and the sick can perform. Who doubts that it is a more glorious victory to tame the spirit than to attenuate

and macerate the flesh, although it is necessary to help oneself with exterior penance and first chastise the rebellion of the body to repress the spirit? And therefore our wise Master exercised both these things, as such a son of that so glorious Father and so observant of his Rules and Constitutions and of the admirable lessons he left us written and commended in the golden letter he sent to the Fathers and Brothers of the Society who lived in the Province of Portugal concerning this virtue of Obedience. For the obedience of Suárez was that of a Novice in punctuality, promptness, and simplicity of spirit; and that of a man very consummated in perfection, with which he put into work without discourse or reply not only the express commands but also the insinuations or signs, and even the thoughts of the Prelates, of which the perfect obedient is a diviner.

Of this that I have just said, good proof is what I recounted in Chapter 7 of the second part of his blind obedience, which our Doctor clearly displayed by going to scrub the plates, being a guest of a College, to fulfill the order of a Novice; and having continued until the end of his life the exercise of his study, which before that, in his aged age, he wished to omit in order to obey the opinion and will of his Prelate (as I mentioned in its place); just as we also saw that his death originated from the heat and weariness he suffered and resulted from defending the immunity and ecclesiastical liberty and settling and pacifying the differences that had been moved and raised in Lisbon between the Ecclesiastical and lay or Secular Magistrates. This labor he undertook, motivated by zeal for the greater glory of God and the good of the Church, peace and concord of the Faithful, and judging that it would be a singular pleasure to the Pontiff, as His Holiness manifested afterward by the Brief he sent him, and which we have already placed in another part. Whereby we can affirm that this Servant was obedient unto death and that in some manner he imitated his Lord Christ, of whom Saint Paul writes that as Man He

obeyed His eternal Father unto death, even the death of the Cross: "He humbled himself, becoming obedient unto death, even to the death of the cross" (Philippians 2:8).

Before giving end to this Chapter, I ponder that if one of the virtues most proper to the Religious is the observance of the Rules of his order, and the tariff by which they are to be charged account in the final accounting in which their accounts must be closed; it is well drawn that he who exactly keeps the rules of his Religion will be a holy Religious, and he who does not observe them, lukewarm, relaxed, and worthy of perdition. For (as Plato says) the laws and constitutions are called Rules because virtue is measured and regulated by them in those who keep them. Therefore, Father Suárez having so punctually and exactly observed those of the Society, his Religion, that if they were lost, they could be restored in the copy of his actions, and his holiness having to be measured with them, we will find him so complete that not an apex is lacking for him to be a saint, because in him, in his observance, nothing was lacking, since with truth we can affirm of our Father (as is inferred from the witnesses I have cited different times) that not an apex or point was lacking in what the Rules ordered.

To this Wisdom so sublime it seems that the great Father of the Church, Saint Augustine, was looking, and that he was describing as if he had before his eyes that which we have painted of Suárez, when he said: "This is true wisdom, that what (the Lord revealing it) we understand must be fled, we flee with most cautious vigilance; what (the Lord revealing it) we understand must be sought, we seek with most burning charity." This is true Wisdom, and it consists in this, that we flee with very solicitous vigilance all that we know God wishes to be fled and left; and that we do with most ardent charity what the same God has revealed to be His will that we should exercise; as Suárez, most wise Doctor, executed, who, professing solid

and massive virtue, kept not only the precepts but the counsels, and did not let pass any occasion of the service of God, of the Church, and of his Religion without undertaking it.

He was for this not only wise and understanding but even a very faithful Servant, and who knew how to keep his fidelity to God. This is proved by what David says, that the Lord set Himself to look at the strife and havoc that the Demon had made to men, and He looked carefully at all the corners of the earth to see if He would find any man who had judgment to understand that true wisdom consists in pleasing God entirely and that all the rest is ignorance; and He did not find a useful person or one of profit to comprehend and understand this as is right. "The Lord hath looked down from heaven upon the children of men, to see if there be any that understand and seek God. They are all gone aside, they are become unprofitable together: there is none that doth good, no not one" (Psalm 14:2-3). Is it possible that in the world there is not one Servant of God who keeps at least His precepts? Yes. There will be many who keep them, for in effect we are precisely obliged to this under pain of losing God; but these also are useless and unprofitable. For as Origen learnedly and acutely observed on this place of David, while one only does what he has obligation, he is an unprofitable and useless Servant; and he proves it with that of Saint Luke, where it is said: "Have you done what you ought? Then hold yourselves as useless servants" (Luke 17:10). But if to what you ought to do by precise obligation and to the observance of the precepts (the same Author says) you add that of the counsels, advancing in virtue truly, now you are not unprofitable and useless Servants but faithful, who know how to keep fidelity to God; that is, considering how much you owe Him and He deserves, you seek to do His pleasure faithfully and punctually, without defrauding in anything.

By these words Origen declares that his pondering: "For as long as anyone does this alone, what he ought, that is, those things that are precepts, he is a useless servant; therefore Luke said: 'doing only what you ought, say: We are unprofitable servants, we have done what we ought to do.' But if you add something to the precepts, then now not a useless Servant, but it will be said to you: 'Well done, good and faithful servant'" (Matthew 25:21). And if those who ascend to this perfection in the world are so few that they are scarcely found, the Royal Prophet had reason to say that all are useless and unprofitable, and that there is no wise or understanding man in the world, nor anyone who wishes to keep loyalty to God. Among the few who keep it to Him with the said perfection, our Eximius and wise Master can well be meritoriously numbered, since he so punctually observed not only the vows and precepts but even the counsels, and sought so to do in everything the greater glory and pleasure of the Lord and to occupy himself so intensely and attentively in works of perfection or supererogation that not even the most awake and observant found in them the most minimal imperfection, as was proved with grave testimonies.

I conclude this matter with two observations. The first is that if in the fulfillment of the rules consists all regular observance, as is clear, for when sins are committed in Religions, all depends on deviation from the Rules; and the observance of the Rule being the crown that girds all Religious virtues, the universal cincture with which the Religious cannot turn to right or left, it is concluded how united with God and how rectly Suárez walked through the path of solid virtue until arriving at the summit of a heroic perfection, since the keeping of the rule of his holy institute so flourished in him and was so vigorous, teaching with his example, this wise Doctor, the singular care and love with which each Religious must observe his, which he professes, and preserve his vocation. For each Religion in

the Religious (and the same is to be understood of the vocation of each one) is the precious Pearl that the spiritual Merchant found, of whom it is said in the Gospel: "Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it" (Matthew 13:46), that he sold all things to buy it and have it; the sense is that just as selling all things to buy the Evangelical life signified by that pearl is to cast out from oneself and break the passions and one's own will to attain an integrity of life, in the same manner selling all to buy Evangelical and Religious perfection is not only to break and abandon the passions but to renounce and put aside all that impedes perfection, as our Father did, considering what a great evil it is not to keep this precious jewel or Pearl of Religion after having bought it and to give it for any passion or appetite. And this does whoever does not keep his Rule, who gives or sells basely to the appetite what he earlier so dearly bought and ought to guard it more than his eyes and give his life rather than sell it or give the Rule to the passions, to which he infamously sold it.

The second observation is given me, and Fr. Gabriel de Henao writes it in vindication of the very surrendered obedience of Suárez in his book already cited in other parts of this one, where he says that because of the singular submission he had to the Apostolic See, our Doctor not only set aside and revoked that his first sense he had given to the decree (of which I have made mention times, as this is necessary) of Clement VIII (until His Holiness should be better informed and the truth patent), but the humble Father and perfect obedient sought to have erased from his books the said interpretation in Spain, although in it had not been published then (nor ever afterward was it promulgated) by order of the Holy Inquisition the order of the Pontiff. But that solid sentence and true doctrine of Micrologus was highly fixed and settled in the heart of this wise man, who writes and persuades: "We must obey the Apostolic See in all

things through all things without any hesitation, to which we never exhibit due obedience if we care rather to judge its statutes than to fulfill them. For this is the privilege of obedience: not to judge the sentence of one's superior, at least in those things which we do not see to be contrary to the Canonical Scriptures; rather, to execute immediately what is commanded. For whoever does not wish to do except what he first proves by his own reason ought to be done, will be judged to have satisfied not so much his superior as his own will's judgment. This pure obedience therefore, though we owe it to all Spiritual superiors, we must owe it most especially to the Apostolic See from the intimate heart, which is the head and origin of all Religion."

A sign of supreme surrender of Suárez was also seen in this same case, for having afterward published so many tomes, he never wished to open his mouth or his pen to speak or write about this point, nor ever did he cut or sharpen it to defend himself or give in his vindication any excuse, although it did not escape him, as such an erudite Doctor and one who did not spare himself new labors of study, that his declaration ran safe and unharmed and was formed in the mouth and mind of much grave and understanding people, and that likewise it was read in different books without injury, censure, or penalty. Nevertheless, he wished to show that kind of subjection and obedience so surrendered, without revealing the least complaint. But it is not much that he should arrive at this summit of virtue and at a perfection and obedience so entire, he who in the manner we have related fulfilled his obligations, for whoever responds and satisfies them, they can forthwith seal him as a saint, not because (as the Bishop of Osma, Don Juan de Palafox, notes) the fulfilling by a Christian, Religious, or Prelate of his obligations brings with it heroic and excellent acts of holiness, but because it so disposes to them that upon these foundations a building can be raised so high that it

reaches with its spires to Heaven, supporting itself upon well-dug foundations of a most profound humility, such as we shall see next this holy man and Eximius Doctor had.

CHAPTER XXIV.
OF HIS MOST PROFOUND HUMILITY

I give end to the narration of the virtues of the Venerable Fr. Francisco Suárez, making long mention of the prodigious examples he left us of the virtue of humility, so important to all, especially to the very wise, and so difficult in practice for them. With this virtue Saint Jerome began the account and pondering of the other virtues of that outstanding woman, Saint Paula, in the Epitaph he wrote of them to her Daughter, Eustochium, a holy Virgin, which is Epistle 27 of his; but before he pondered her humble, he had related her great: the holy Doctor first made relation of the nobility of her lineage, of the generosity of her Ancestors, of the riches and opulence, of the esteem that all Rome justly made of her Person, and then wishing to speak of her and describe her, he says thus: "The first virtue of Christians is humility, in which and with which she so excelled and was proficient that those who saw her, not knowing her, would not know her for who she was, but for the humblest of her servants: she was surrounded by Choirs of Virgins, and in clothing, in words, and in habit she was the least of all."

I could well have begun the History of the virtues of Father Suárez with his profound humility, both because this virtue is the base and foundation on which all the others rest and settle with firmness, and also because in Doctor Eximius the exercises of it were most excellent; and because he knew how to practice it according to the rules of Saint Bernard, succeeding in being humble in the midst of the great applause and esteem that all, even the most wise, most grave,

and most understanding, made of his noble, learned, and holy person, joining in heroic degree the honors that others paid him with the low concept he had of himself, and despising himself at the pace that others esteemed him, adorned with true humility, which consists in preserving it in greatness and illustrious positions. For in humble and very low ones, he who holds himself humble does little, just as for a Soul to be humble because they humble it is not so much as to be so even if they do not humble it, knowing that even if they do not humble it, it deserves to be humbled, chastised, and despised. Therefore Saint Ambrose said: "Rare is the virtue, humility honored." It is a rare virtue to be humble in honor and esteem, but it is not much to be so in humiliation.

Nevertheless, I decided after having treated of different virtues of our Father to manifest at the end of them, and to give to this fifth part, his humility, not only because the greatness of the virtue of humility is not to give beginning to the other virtues but that it should gloriously crown them; but even if in those I have described of this most celebrated Doctor he was great, he was most great in that of his profound humility. For having been so singular and so great, as we shall see, it is well inferred how much and how sublime and firm the spiritual building of the others, his virtues, would be; for as a sumptuous building cannot be raised with firmness except it rests on a profound and solid foundation, so neither can the spiritual building of the virtues be erected with security in the soul unless it is founded and rests on a very profound humility, this being the foundation, root, and security of all of them.

The Saints are like fertile lands, which although they profit from all seeds, yet from some they give more excellent harvests than from others, according to their nature and the constellation of Heaven. The same happens in men illustrious in holiness, whom God has chosen for example to the Faithful and columns of His Church;

for though all profit from the seed of grace, working with it and beautifying their Souls with every kind of virtue, in some they excelled especially and stand out more in them, as was seen in our celebrated Doctor concerning the virtue of humility. For as God had chosen him for greatness not only in virtue but in Doctrine, He willed that he should begin with the least and continue it, holding himself as nothing in everything. This is what Saint Augustine observed, saying: "Do you think to construct a great fabric of altitude? First think of the foundation of humility. And the more anyone wishes and prepares to superimpose a mass of building, the greater the building is to be, the more deeply must the foundation be dug. And the fabric indeed, when it is constructed, rises upward; but he who digs the foundation is pressed down to the depths. Therefore also the fabric before altitude is humbled; the summit after humiliation is erected."

And from this came to our Father having so high and great knowledge and love of God and so low a concept of himself. In the sentence that the Lord gave against Cain when He condemned him to wander fugitive and vagabond over the earth, it seems (as Saint Ambrose notes) that God not only banished him from the earthly paradise, like his Father Adam (for his pride), but from the knowledge of God and of himself; and so he lived very far from knowing in God His mercy and in himself his misery, seeking new comforts to belie his melancholies. For although, says Divine Wisdom, the greatness of your genius and the persistence of your vigils and labors have made you accomplished in all the sciences that the Sons of Men have known, if you do not know God and yourself, you will be no better nor more excellent than the Idiot who does not know his ABC. For if one with the gifts of genius and wisdom should seem well to himself and be pleased with himself (for in the end knowledge puffs up and makes vain), to God, in whom true felicity

and happiness consist, he would not seem well. To avoid similar abysses, our Doctor gave himself entirely to a humility so profound, such as I shall show shortly, through which he ascended to such elevated, perfect, and Divine Wisdom.

This his humility was of heart, with words true, simple, not feigned or artful; not only from praise but also from its shadow did he flee. He exercised himself so much in this virtue that he did not let pass occasions of contempt; he held in it as his north what Saint Gregory the Great notes and teaches of it when he commanded in his *Moralia* the great Doctors and Masters to walk with all care and attention, that the Wisdom that unlocked in others the darkness of ignorance should not remove from them themselves the light of humility. For, as Kempis says, better is a humble rustic who serves God than an arrogant Philosopher who, neglecting himself and making little account of his profit, delights in the consideration of the movements of the Heavens.

In the approbation given of his book in defense of the Faith against the King of England by the Most Reverend and Most Illustrious Lord Don Alonso de Castelbranco, Bishop-Count of Coimbra, he called Father Suárez "Common Master of our century, another Augustine of our times." The humble Father learned of that qualification, and the grave feeling he received with that said praise cannot be expressed; the diligences he made, the reasons he alleged, the letters he wrote, the means and mediators he interposed to persuade the Bishop to remove those encomiastic words, which (the Father himself said) "were written for his continual embarrassment, so as not to take up the book without his face falling with shame." And in truth this effect should praises cause in perfect men, of whom Saint Chrysostom wisely said that as many praises as they are told to their face are so many wounds in the heart.

In sum, our Doctor wished to avail himself of some very grave persons who had friendship and dealings with the Bishop-Count to move him to what he desired. They begged it of him with insistence and affection to give that consolation and pleasure to the humility of Father Suárez, for with eyes and face bathed in tears and shame he said: "That he was unworthy to be counted among the Disciples of Saint Augustine." But what wonder, for (as we saw in Chapter 19 of this fifth part) it did not seem to him that he even merited the Name of Disciple of that Doctor and ordinary Professor of Philosophy who spoke to him without knowing him with some contempt and with little esteem of his letters, when on that occasion he was already so famous in the world for his wisdom and had already published many of his great tomes? But as he did not desist from his intent to flee that honor, neither did the Bishop from making it, saying: "What is written is written"; and he added with great grace and urbanity that he wished in that case to be like Pilate, who did not wish to remove the honorific title he had placed on Christ Our Lord on the Cross when he called Him King of the Jews, however much the Hebrew Pontiffs attempted to have him remove it from it. Thus the humble Father sought to flee honor with the affection with which others seek it, and to sadden himself with it as others rejoice if they attain it.

Our Most Reverend Father General Claudio Acquaviva gave order that there should be in Rome some learned Fathers who should be Revisers to examine and approve the books of the Society that were to come to light; and some remarking that various times disciples came to be Censors of Masters, Father Suárez never stumbled upon this; rather, with great subjection and humility he sent his writings to Rome all the time that order lasted, without considering whether it was this or that Revisor, submitting himself to whichever had that office and exposing himself to be censured by

anyone. It is that he sought in his writings only to find the precious pearl of truth, the greater glory of God, and spiritual profit of Souls, and that in everything they should come out most perfect to achieve this, giving signs in that of the exactness with which he had learned the virtue of humility, which is the first doctrine that the Holy Spirit teaches and infuses in the soul He chooses as His dwelling. For besides surrendering it to God its Creator and to the creature for His love, He undoes it in itself with the consideration of such greatness and does not leave it a thought that raises it; he seeks his own abasement and seeks occasion of humiliations, as our Father did, and most wise Doctor, who being a Master and so excellent made himself a disciple of his disciples, hearing them sometimes to satisfy their doubts and attending to what they questioned him with spirit of being taught.

Relating and pondering this submission so rare, our Alegambre writes it thus elegantly: "And what in him can perhaps be seen as the summit of humility: often he consulted his disciples on his matters, was accustomed to hand over his books and commentaries to them to be reviewed, if they should note in them anything worthy of censure, changing it with supreme facility." Whoever was so humble and docile that in his things he asked counsel of those who were actually his Disciples and to whom he handed over his books so they might review them, and if they noticed anything that could be worthy of censure or emendation, he very easily changed and corrected it; there is no reason to be astonished that he was willing for his tomes to be revised and examined by those who at some time had been his Disciples and constituted Revisers of the books of the Ours, already lettered and being afterward learned men, although they did not arrive at his wisdom; not only for holding himself as the least of all, but also because he knew how is understood what Christ said: "The disciple is not above the master" (Matthew 10:24), that there is no

Disciple who is or knows more than the Master, that is, while that one is hearer or Disciple of the other; for many afterward with the years come to be more Learned than those who were their Masters and taught them. This same was seen and is confirmed not only by what I narrated in Chapter 6 of the second part, where I said that our Doctor Eximius conferred his opinions while teaching Theology in the College of Valladolid with the venerable Fr. Luis de la Puente, being then his Disciple and a Student Brother, as if he were his co-master; but also by what Alegambre, already cited, recounts, that in the gravest business of the sciences he communicated them by letters, this great Master, with the most learned Fr. Leonard Lessius, who had been his Disciple in Rome, as was noted in another part. For even being his Hearer or actual Disciple of Suárez, he was held worthy to teach Theology to others; from this Master, besides Suárez, sought his opinion and response as from an Oracle on points of Doctrine, the Fathers Gabriel Vázquez, Luis de Molina, and others of similar note and high sphere. Sending his first tome on grace to Lisbon to be examined and reviewed, he asked once and again of the Revisor, writing to him, that he should not only review and ponder the sentences, in case he should find anything less true or probable, but also that he should note the words, looking if they could offend or prick anyone even lightly, so as to erase and correct them immediately, and any other fault he might note in them.

The Eximius Doctor had arrived at the summit of letters, opinion, and fame to which in our age perhaps no one will have arrived; nevertheless, he esteemed himself so little that candidly and sincerely he said many times that he had never had a thought of elation or vain glory, nor had these affections ever disquieted him, which are so natural to men who profess letters and it being so proper to knowledge to puff up him who has it. For (he said) "he held without doubt that there were many rustic and humble men who, if

they had had the aids and helps on God's part that he had had in his studies, would have done him very notable advantages, wherefore he had no occasion for esteem or own glory." So founded was he in his own knowledge, this man truly Wise, for: "Whoever knows himself, becomes vile to himself, nor is delighted by human praises," the holy and mystical Doctor Thomas à Kempis observed well. Of both kinds he is found written, as our Eximius noted in his tome on the Angels, saying of him after having cited him thus: "for in both ways I find it written." Whose surname à Campis in Latin corresponds to mine Descamps, Dels Camps in our Catalan tongue, and to de los Campos or de Campos in that of Castile.

Among the many Wise Men that Greece knew, one was Socrates, held by all the world as an Oracle and declared such by Apollo. In that esteem men held him because he alone, being so wise, did not know that he was; and so whoever in his School was to be judged wise, one sole thing he charged him to know, and this was: That he knew nothing. Therefore Kempis himself, cited, writes: "If it seems to you that you know many things and understand well enough, know nevertheless that there are many more things that you do not know." Such must be the concept of anyone, and it will make it true, that much more is what he does not know than what he knows, however learned he may be and has pursued studies and bent himself to human and Divine sciences.

CHAPTER XXV.
THE SAME MATERIAL OF HIS HEROIC HUMILITY IS CONTINUED

So copious was the material that Suárez gave us of this virtue that it could not be compressed into the space of one Chapter, but had to be expanded in many; for if one alone had to contain it, it

would be more dilated or lengthy than right, and for this reason its reading not so pleasant. But so that his most profound humility may be better seen, we must suppose that Doctors who treat of it posit three degrees of this virtue.

The first degree consists in being vile in one's own eyes, holding oneself in little, and almost experiencing and touching as with the hands one's nothingness and smallness and the supreme dependence one has on his Creator. The second, and more perfect, consists not only in bearing with equality of spirit the contempts, but also in desiring that others should despise him, hold him in little, and judge him as vile as he judges himself in his eyes, rejoicing that they make little account of him and that they do not commend honorable positions to him, feeling when they are offered to him, and despising them when they are offered. The third and most perfect degree of humility is that which is found in those who, having great virtues and gifts of Our Lord, are so far from becoming proud that with great fidelity they attribute all to God and nothing to themselves, holding themselves unworthy of the goods they possess. This degree is the supreme, for a sinner or imperfect man to humble himself seems more necessity than affection and effect of humility; but for the just man to humble himself when he knows himself richer in gifts of Heaven, more favored by God, and more esteemed by wise and prudent men for his virtue, holiness, and letters, this is the most sublime of humility.

To all these three degrees this man, truly humble and wise, ascended, as is proved by the examples related and by those that will be placed in this and the following Chapter. Father Suárez being, as we saw, of a blameless and pure life, so excellent in every kind of virtue, so favored by God and enlightened with such high wisdom, held by all as the Oracle of it, so famous in the world for the eminence of his books, nevertheless judged himself as the worst of all, as

unworthy of all goods and as deserving of many punishments. Various times he said to Brother Pedro de Aguilar, who was his Companion more than twenty years, that if he stopped printing, he was not to permit him to serve and aid him anymore. The Brother replied to him, what would he do if he stopped printing? He responded: "I would be well employed serving my Brother and repaying him for the great charity he has done and does me." For as one so noble by his religion and virtue, letters and blood, he showed himself courteously humble.

He left us sure pledges that he would do it as he affirmed, for when sometimes the Brother washed his feet out of necessity or medicine, upon finishing his act the holy and humble Father would rise from the place where he was and, making the companion enter it, would wash his feet with great joy and diligence and with greater humility would kiss them after having washed them; and however much the Brother resisted, he could not help but give himself defeated by such profound humility and surrender. The prudent Brother then considered an example of Christ, the most outstanding Master of his century humbled at his feet, and could note that Christ never approved the title of Master that His Disciples gave Him until, having thrown Himself at their feet and washed them, He rose from them, graduated as true Master of humility. Our Doctor Eximius knew what the Seraphic Saint Bonaventure teaches, that to attain the habits of this virtue, the path is its acts; and therefore he exercised himself in them, as in prostrating himself on the ground to be trampled, and kissing the feet in the Refectory of all the Religious, sweeping, scrubbing, and other similar things, without the one I left off relating that he was accustomed to exercise with that Brother.

He never ascended to preside at some public Act or conclusions without first praying for some time before the Most Holy Sacrament, and distrusted so little of his genius and of his studies that

many times he said to a disciple more familiar and dear to him that he never went up to the chair to preside at some Act or conclusions without being fearful of success and humbled and confounded before God Our Lord, persuading himself that without special help and grace of His, he would not succeed in saying anything of profit. In this manner he wedded humility with prudence, for it is very wise to fear in such public and grave actions, in particular when the honor of the Religion or of a Community depends on them, and they are done before learned and understanding men. From this arose what Fr. Juan Eusebio Nieremberg recounts, who, speaking of Suárez, says that he never diminished the genius or fame of any man born; rather, he praised and magnified all. If anyone while arguing said something ill-said, he did not refute it as false and absurd; the most he said was that it seemed to him obscure or difficult, casting the blame rather on his own genius than on another's. When he argued and they denied him what had been conceded before, the most he said was: "I do not willingly return to what is passed." All this that Author relates, in whose words and examples are encapsulated the rules that a Professor must observe in Acts. Our man looked much to the honor of those with whom he disputed, and when he heard something that did not please him, he did not censure it; he said: "This has much difficulty for me," as Valdivia observes.

While teaching Theology in Valladolid, our Father General ordered that they give him the profession of four vows, which is the supreme grade the Society has to honor the outstanding gifts of its Sons, and honor that it does to virtue and letters (he was at that time Professed of three vows, of those who were so in the Pontificate of Pius V). It happened that at this time when he was to make it, our Father General called him to Rome to teach Theology, and so he departed there without having made the profession here. They thought in Rome that he had made it in Spain, and so they neglected

to give it to him; two years passed in this beyond the time when according to his seniority he should have made it, and many would have passed without his speaking a word about something that could be of authority and honor to him, nor of note and discredit not to make it, the cause not being known, until some Fathers having fallen into the error, he made in Rome that solemn profession with much consolation of his soul for seeing himself in the fourth vow more united with Our Lord and with the Society, and on occasion of new employments and new exercises of virtues.

For although it is (as I said) the most honorable grade, this is not, however, for some ordinary preeminence or exemption, but for what it supposes of virtue and letters: qualification, and not privilege; these gifts engage them more, do not rest them from labor, nor exempt them from observance; rather, those who ascend to that grade must be first in it, for it is upon them that the greater loads of employments and governments must be placed. Nor did he find the time when he made his third probation, as those who have passed studies in the Society are accustomed to make it before incorporating in some grade of those the Society designates and gives to its Religious. He would make it without doubt while he was teaching, for he was never without this occupation, in the manner he could and his exercise of letters would permit him. Great argument and manifesting of how proven and solid virtue Suárez already was in his youthful age, and of how much importance his writings were, when in something so substantial and of moment he was thus dispensed; for we see that commonly all the others employ the year that the third probation usually lasts in devout exercises and in those in which the Novices are occupied, or in the houses where these are raised, in the professed houses, the Superiors not permitting them to give themselves to the study of letters for the space of that time.

A great friend of Suárez and one who esteemed his gifts, a Doctor and Professor of the University of Coimbra, a very grave person, made him on a certain occasion this question: "Who was more an obliged Debtor of God Our Lord, the King of the earth, to whom the Divine Majesty had made human Majesty and placed the crown in his hand and given supreme empire and honor in the world, or the Father himself, to whom God had given the keys of wisdom and knowledge?" His face was covered with shame, as if he had heard a great injury, and lowering his eyes to the ground, he responded: "Lord, more owes he to whom God gave true humility and profound knowledge of himself." An answer like that which Saint Augustine gave to those who asked him what was the surest path to Heaven, the holy Doctor saying: "Humility, and the same I would say if they asked me a thousand times."

Such an answer he was to give, and such a lesson to such a question, and to such a difficulty, similar solution, as such a great Master of spirit and of letters, according to the saying of Kempis already cited: "This is the highest and most useful reading, the true knowledge and contempt of oneself." By both titles he was obliged to Our Lord for having received from His hand such an elevated degree of wisdom and for having communicated to him with it such singular and profound humility, which was the balsam that preserved him from the corruption of pride and vain esteem that so ordinarily follows so many, not to say all, especially the lettered; not because, as Saint Paul says, knowledge puffs up man, and with the weight that the knowledge of things rises in him, the appreciation of himself also rises and esteem of others descends (for which cause Saint Bernard holds it a miraculous thing to be great and not have a taste of great); but because, as Sirach the Ecclesiastic says, those who sail the seas recount their dangers, and these know how to speak of the things they know

how to do. And thus he does much who, doing much, speaks little of what he does.

Our Doctor Eximius did much and was named for it in his century and will be in those to come, and nevertheless did not take his name in his mouth except to undo himself. Let us hear what the Author of his life written in Latin says, speaking of him, arriving to treat of his humility: "Knowledge, which, according to witness of Divine Paul (1 Corinthians 8:1), puffs up others, pressed him down more deeply." And further down he adds: "He was very far from every sign of a spirit pleased with itself, much less swollen." Thus he observed what our Father Saint Ignatius left us commended not even to show in our actions and words any sign of pride.

Presiding at a public Act on the material of Helps in the University of Coimbra, the Arguer alleged in his favor a place of Saint Augustine to impugn the conclusion that Father Suárez defended, and he related the words he said were the Saint's, forming them very much to his purpose, whether by malice or by fault of memory (as was noted in another place). Father Suárez denied that those words and that sentence were found among the works of Saint Augustine. The Arguer insisted on his intent, affirming that they were of the holy Doctor; but our Eximius added to his renewed insistence: "That he had read all of Saint Augustine and had very much in memory and on his tongue all that the Saint had written in that matter, and that he did not have such words." This was thus punctually as Suárez said it; but the spirit of the humble Father was so wounded by that answer full (only in his opinion) of swelling and arrogance (although given without it, but to defend the pure truth and Saint Augustine from what was imputed to him) that he came home very disconsolate. The Fathers recognized in his face some new affection of sadness, and asking him the cause of his disconsolation, he responded with great

pain: "That he did not remember in all his life having said a word of arrogance like that and that spoke more of his own praise."

They could not console him for many days, judging only he that response boastful and full of vain ostentation, he who was so far from having it, as so well read in Saint Augustine, who says: "The virtue of the humble is not to glory in knowledge, because it is common to all, like the participation of light in truth." It seemed to him that the heat of the dispute had carried away his humble and continual modesty; for leaving the classroom, he accused himself with such great feeling of those words as of a most grave fault, although proffered in confirmation of the truth. Happy fault (when there might have been some light one or some negligence of himself) that was redeemed with the example of so heroic an act of humility! To see in him humility so profound with such high wisdom was an admirable thing and of supreme edification; and in his interior it was so secret when clear and manifest in his works, and thus it let itself be felt the more he sought to hide it.

Speaking of this case, his disciple, the Father Assistant of Portugal, Gaspar de Govea, already cited in other parts, writes thus: "As to what is said in his life, that he had said, while disputing, that he had present what Saint Augustine had written in that material, from which he afterward was very compunct, as it seemed to him that he had in that failed in the humility he professed, there remained to be said by the author that the Father, coming to the College, went to the Father Rector to ask penance for that saying less humble. Thus I heard it recounted some times at that time and related the benignity with which the Father Rector had consoled him, edified by that so religious action." This the referred Father says of our Doctor Eximius.

I said above: "When there might have been light fault in that response of Suárez," for I judge there was none in it, for, as I touched upon, he gave it for vindication of his opinion he was defending and

of the truth contained in it and to look to the authority of Saint Augustine, who was falsely alleged; for which it was necessary to respond that he knew all that the Saint had written in that matter of the Helps, to say and defend that the words the Arguer cited were not found in all the works of this holy Doctor, and so that with this the sentence he patronized might gain greater credits before that public theater of such brilliant and learned people. I remember that the Apostle Saint Paul, after having mentioned the visions and revelations he received from God, even to being rapt to the third Heaven and paradise, the favors He did him, the secrets He communicated to him, the labors he suffered for love of Him, and the virtues and graces with which He endowed him, adds, speaking with the Corinthians: "I am become foolish: you have compelled me" (2 Corinthians 12:11). It seems I have become mad making a tariff of my eulogies; but you, who had less concept and opinion of me than was just and due, and gave greater credit to false or feigned prophets than to me, obliged me to say those praises so that by the truth of them I might gain authority with you and be in good opinion.

This the Apostle of the Gentiles did and wrote, not because in those eulogies he sought his glory, but the Divine, and spiritual good of souls, that they should be firm in the Faith and Doctrine he preached to them and should embrace virtue and truth. These likewise our Doctor Eximius sought in those words he formed in the response given to him who argued with a false, feigned, or adulterated place of Saint Augustine, not being of this Saint; for if it seemed to the Venerable Father, as I said, that the heat of the dispute had carried away his humble and continual modesty (though this case did not proceed even against it), he could say with truth that the other's argument obliged and impelled him to give that vindication or kind of praise of himself, not because he desired this in those his words, but the greater glory of God, defense of truth, and of Augustine cited

wrongly, without other motives he would have, all worthy of a Pious and Eximius Theologian, such as Father Suárez was, as in the feeling of Paul V, as was seen in its place; showing at the same time that if by humility one is silent, one speaks when it is fitting, even if this redounds to one's own honor, charity and truth requiring it, which these with that shake hands very well and are united, guided with the Divine light by the virtue of prudence.

CHAPTER XXVI.
OTHER EXAMPLES OF HIS PROFOUND HUMILITY

It is very proper to the humble to give honor to all and to esteem everyone else even as he despises himself, and this is great wisdom and perfection, as Thomas à Kempis well observed when he said: To think nothing of oneself and always to think well and highly of others is great wisdom and perfection.

Just as no word was ever heard from our Father that smacked of self-praise, spoken at least with that purpose, so too no word was ever heard that was one of scorn or censure of another. He was as sparing in the former as he was liberal in the latter. All were learned in his mouth; he alone was so small in his own estimation that he acknowledged and respected all as his superiors. I add "at least spoken with that purpose," because if perchance without thinking he let slip something that touched upon praise of himself, it was constrained by the necessity of defending truth or motivated by the greater glory of God, as can be gathered from what was narrated in the previous chapter. For sometimes God himself wishes the favors that pass secretly between his Majesty and the soul—the gifts and graces he communicates—to be made public for his glory and the instruction of others, even though it always befits the soul that receives them to

hide them, unless obedience or some special reason obliges by which it knows that it is the Lord's will to manifest them.

It is the vice of many who, lacking merits of their own, wish to make themselves great by making others small, and by disparaging others seek a place of esteem for themselves. Not so Fr. Suárez, who being a giant in everything that shines in the eyes of men—in nobility and genius, in learning and virtue—was in his own eyes a pygmy: as much an esteemer of the words and deeds of others as a despiser of his own. Many times he was heard to say that Fr. Gabriel Vázquez and other masters of the Society had a much better intellect than he, and that in everything they had manifest advantages and victories over him. He did not say this with human courtesy but with a most pure sincerity of heart that could be read in his countenance and in the tranquility of his humble soul; so that while his tongue was the trumpet of the fame of those of his time, magnifying their gifts as much as the rule of truth permitted, when it came to speaking of his own he was mute. Thus he followed the way of the ancient Fathers to please God, which was: to love him, to despise oneself, and to despise no one and to judge no one.

To the General Hall, where the academic acts were held, he went as little as he could to avoid the honor and distinction shown him upon entering. When he was forced to be present at public acts and they greeted him with the honor he merited, his face would flush with color, and he would cover it with his hand, so that since he could not flee, he wished to hide himself from people. When they praised one of his writings excessively in his judgment, full of virginal embarrassment, he would temper and correct his praisers, telling them: That it was passable or tolerable. And if they told him how much he had labored for the Church, he would cut short the conversation affirming: That he was unworthy to perform in the Society even the work of the lowliest cook.

Treating of his humility, Fr. Gaspar de Govea, his disciple, in the memorial that I have cited and which he sent me from Rome, speaks thus of his holy master: Sometimes when we saw him coming toward us at some doorway, we would stop several paces before out of reverence, waiting for him to arrive and pass, which he showed he bore poorly, and with his countenance, as if annoyed, he found it strange that we should show him the courtesy that should not be shown to any other priest, and sometimes he signified it with half-spoken words. A student brother philosopher who came from another college and knew Fr. Suárez only by reputation, when he spoke to him for the first time, admiring his venerable aspect, very much in keeping with what he had heard of him, called him "Your Paternity"—a term that those of the Society use only with their Father Generals and not with other Fathers of the same Society however grave and elderly they may be—and Fr. Suárez without waiting further, reproved him gently, saying: "You call me 'Your Paternity,' Brother?" With which the brother was left confused and the bystanders edified.

One day I saw him attend (continues the same grave witness) a public act, one of the most solemn held at the University of Coimbra, where the doctors sit in a place much more eminent than the others who are not graduated. At the time he arrived at the hall, the act had already begun, and the one defending the conclusions was stating the proofs of them, and when Fr. Suárez was walking across that high platform where the doctors sit to look for the place that befitted him, the defendant cited him—I know not whether by chance or on purpose—and in naming him used some honorific epithets, such as calling him "the most resplendent sun of philosophy and theology, Suárez," and I think he added another similar one. The Father, who heard this as he was walking across that high platform in sight of many people, placed his left hand over his eyes, and moving

his right hand, made signs that he did not wish to hear such things, and his face turned red and flushed as if they had done him some injury; and the more modest and ashamed he showed himself in this, the greater was the applause of those attending.

All this is from the Assistant Father. The covering of his face and eyes by our Doctor Eximius in the midst of those eulogies they gave him, besides signifying that they were like striking him in the face, mortifying and embarrassing him, because he held himself, being so humble, as unworthy of praises and that he did not wish to give face to them but to flee as from cruel enemies, showed at the same time that the applauses of this world and its praises are like smoke and dust, which if the soul does not close itself against them and does not cast over itself the veil of self-knowledge, aided by the Divine hand, will be blinded and will stumble to its ruin, just as it suffices to blind one who, assaulted by dense clouds of smoke or by thick dust, admits the combat with the eyes of his body uncovered, especially if he finds himself in a narrow place; and when in order to flee from such an encounter or not to meet it, he hides and closes them, still those enemies, however weak, feeble, and small, molest him, just as those eulogies weighed upon our humble Father no matter how much he covered himself with the veil of his self-knowledge and placed himself under the sovereign hand of his God, when he found himself surrounded by the smoke and dust of men's applauses.

Explaining St. Anselm how the disciples of Christ were doctors of the Church, and how those who imitate them are the light of the world, according to what the Lord himself said to his Apostles, "You are the light of the world," the saint adds and interprets: "Receiving from Christ the light of the world, the light of truth." Which is to say that the Divine light, and whoever follows it, shines without dimming others; it is not like the material light of the sun, which wishing to reign alone, obscures and darkens other planets, and

as it were disperses all the army of stars when it rises and shines in this world and hemisphere: a type of the ambitious and arrogant, as Periander observed: "Those who desire immoderate brilliance strive to imitate the brightness of the sun, which alone is wont to appear without the stars." Suárez was a sun, and God placed him in the world as a light, but since he received from Christ, the principal light of the world, his splendor, and acknowledged that it came from him, he shone without dimming anyone, as we have said; rather all in his mouth and estimation shone, judging them as great and holding himself as lesser.

From this proceeded his feeling his own praise so much, his fleeing from conversations, and his avoiding visits to close the door to the praises that they spoke of his learning and virtues, and to avoid the honors shown to his person; being so worthy of these and of those, he did not take them for praises but for flatteries, as if there could not fit in him what with such truth all the learned publicly proclaimed, and following his imitation and example, the rest, moved with reason by the foundation that was in him. For being so humble he was a mole to himself, though a lynx to others; blind to see and discover his own great gifts of wisdom and virtue, yet very alert and keen to penetrate and know those of others.

He also gave good testimony of this truth in the resistance, as we saw, that he had in admitting the favor and honor that His Majesty the Catholic King Don Philip II did him with the Chair of Prima at the University of Coimbra, for which others apply so many efforts. On this occasion Don Jorge de Atayde was of the Council of Portugal in Madrid, who later became chaplain to the same king and bishop; and seeing the resistance that Fr. Suárez was making, he told him to consider that not only was that favor that His Majesty was doing him an honor to him and his person, but also to all his Religious Order, which he was prejudicing with the insistence with

which he resisted it. The humble and modest Father responded with these holy and prudent words: That he should not be surprised that a son of a Religious Order that by vow professes to flee from all the dignities and honors of this world should make efforts not to admit that which His Majesty was doing him, for the very reason that he held it as an honor; and that in this he did not prejudice the Society, whose greatest credit lay in having many sons who by their learning and genius merited holding that chair, and by their humility excused themselves from it.

In this response Doctor Eximius alluded to the vow that he had made and that the professed of our Society make, not to seek or pursue either within it or outside it any dignity, which they never admit nor can they admit except by obedience of their prelate who commands them to take it; as the Pontiff and Vicar of Our Lord Christ orders them concerning dignities outside the Religious Order; and the Father General with respect to those within it, such as being a rector or provincial, or occupying similar posts. But as our Father was so observant in everything and punctual, and so humble, although he knew that it was not against the aforementioned vow to hold chairs, since this is not a dignity, however much it may be in most celebrated universities, such as that of Coimbra; nevertheless he not only did not seek or pursue being regent of his Chair of Prima, but he made all the efforts he could to excuse himself from going to lecture in it, judging it to be of such honor as it was, especially with the circumstances that were weighed in their place; and to be farther from finding himself in dignities.

Although in the end he had to admit that honor, but it was not having been able to excuse himself from admitting it, as I indicated; his excuses and reasons not having been admitted, and having to surrender to the order of his superiors at the insistence of the aforementioned king; honor executing in this case what it usually

does, which is to go in pursuit of the one who gives it rebuffs, following like a shadow the one who flees and wishes to escape from it. But is it any wonder that Venerable Fr. Francisco Suárez should flee from this, when being so great in the eyes of God and men, and so wise and eminent, he was so lowly in his own eyes and small, that he said of himself: That for no office or function was he more apt than to serve in the kitchen; and so humble that when he could not in any other way flee from the praises they gave him, he avoided finding himself with men? Thus writes Alegambe speaking of him: "At such a pinnacle of learning and fame, he arrogated so little to himself that he humbled himself beneath all; that he bashfully lowered his eyes at his own praises; that he confessed himself more apt for no functions than the most abject of the kitchen. He avoided gatherings of men lest he should stumble upon his own praises, which he could not otherwise avoid."

For this reason on a certain occasion, when it was discussed sending some fathers of the province to the seventh General Congregation, the rector asked him if he desired to go. "I desire, my Father" (he responded), "if it seems good to Your Reverence, to help and serve in the kitchen, since this is my talent, and I am not apt for anything else." How much from the heart this humility of our Venerable Father was, he himself reveals in what he says, speaking to the pious reader in the first volume on the third part of St. Thomas: That he had resolved not to publish it, considering the imbecility and smallness of his genius, and that that work of his—being so excellent, outstanding, strong, and solid—might perchance appear weak and without substance, or meager, if it were compared with those that had preceded it by most wise men on the subject he treats there, which is the Incarnation of the Divine Word. He adds: That although some of his friends of much erudition had persuaded him to publish it, telling him among other reasons how useful it would be, they could not

convince him until the order of his prelates intervened and yielded him, which obliged him to give it to the common profit of the light, overcoming—vanquished by it—many great difficulties that presented and occurred to him in undertaking and finishing that work. And among those that he says he devoured, not the least was having endeavored with all solicitude, study, application, and diligence to explain the opinions of the Angelic Doctor in such a way that they could be understood clearly and plainly, incumbent for better achieving this with all care and giving himself to the reading and understanding of sacred Scripture, decrees of councils, and authorities of the Holy Fathers, to manifest and make it seen what were the fountains and wells from which St. Thomas drew and drank the crystalline waters of his wisdom.

All these are the words of Suárez, which manifest no less his heroic humility than his surrendered and humble obedience; and at the same time his prudence, in a man as learned as he proceeding with such care and examination about publishing his volumes; condemning the appetite or ambition or disordered desire to print that some have for human applause or for their own pleasure, or without being adorned with the necessary requisites for it, nor having preceded beforehand the censure of a true friend and learned man who advises them of what is worthy of being removed from their books. Of this his discretion and humble and prudent fear we left a great example although he was at the greatest height of his learning and in the final years of his life, when having sent the first volume on Divine Grace to Lisbon to be examined and reviewed, he asked the censor and reviewer of books and advised him again and again by letter that he should not only note the opinions if he found in them anything less true or probable, but that he should also note the words, if perchance without thinking he was mistaken or erred, letting fall

some that seemed to offend or prick at others, even lightly, so as to immediately erase and amend it.

CHAPTER XXVII.
OTHER ACTS OF HIS RARE HUMILITY ARE RELATED

Speaking of a great learned and holy religious, Cassiodorus makes great note of the brotherhood that humility had with learning in him; contempt with the esteem that all made of him; and that he who was worthy of being consulted by the greatest kings did not put himself before the vilest servants. It seems he was speaking of our Francisco, a humble, wise, and holy religious, of whom the Lord Bishop of Coimbra said many times: That in his life he had not known or heard of a person who thus joined together profound humility with profound wisdom; the utmost disesteem that he made of himself with the utmost esteem that all made of him. This great prelate had occasion to affirm this as much from what has been said as from what still remains to be said, especially if one considers what has been touched upon and recounted in his manuscript life by Fr. Luis de Valdivia, that Suárez being held as a common master and as such a great doctor did not hesitate to make himself the disciple of his disciples and to treat with them as if they were masters, with whom he consulted many times about difficulties in order to learn from them, and he begged them to see his books so that they might advise him of faults. The same is confirmed by what I wrote about this in Chapter Six of the second part, and I drew it from Chapter Four of the first book of the life of Venerable Fr. Luis de la Puente, composed by Fr. Francisco Cachupín, who was provincial of the Province of Castile.

The greatness of this virtue and act of Suárez in conferring his doubts with his disciples and those lesser in learning can be known and inferred from what is written in the Lives of the Fathers about a

monk who doubted the understanding of a place in Scripture and had recourse to God, who is the fountain of light, that he might give it to him and enlighten him in the understanding of it. He prayed intensely and fasted seven weeks on bread and water to obtain this favor from the Lord; and as he did not obtain it nor emerge from his doubt, he resolved to go ask it of another monk who was held to be wiser. But upon leaving his cell to take the road, an angel met him, who told him: "God sends me to untie the doubt in which you are bound because of the humility you have had in subjecting yourself to the teaching of your brother," and then he gave him the explanation and disappeared from his eyes, leaving him instructed and at the same time warned how much God esteems the worth of humility; since one act alone of it weighed more in his eyes than so many of rigorous penance. And how much would the many acts that this his servant performed in the course of his life weigh in the same eyes, in particular humbling himself not once but many times, not to one who was superior in learning, as that monk had resolved, but to inferiors? And if that monk attained understanding of that place through the means of the aforementioned act, what light would Suárez not receive of the truths and Divine mysteries, practicing such repeated acts of humility and of such great humiliation as has been said, without the continuous fasts and prayer that he made and applied to obtain from God that light?

Human reason finds no small difficulty in how, without failing in truth, men of blameless life and outstanding holiness could hold themselves as the vilest sinners in the world, as is read of St. Dominic, St. Francis, St. Teresa, Fr. St. Francis Borgia, and others; and it is responded—beyond the solution that was pointed out in another place—that the saints of this stamp, since with the clean eyes of the spirit they look at nothing but God and themselves, contemplating that ineffable greatness and infinite purity, whatever they discover in

themselves in light of this comparison seems to them the summit of misery and the most abominable of guilt. In such a lofty manner did our Doctor Eximius attain such a low knowledge of himself that he judged and held himself as one of the greatest sinners on earth, it being the case that he lived so far from guilt that in all his life, as has been noted, he committed no grave sin.

From this came to him God's having communicated to him so much knowledge of his immense Majesty and so great Divine love, being fulfilled in him what that apostolic man and prodigy of virtue and penance said of the humble, Venerable Fr. Pedro Claver of our Society, as the most erudite Fr. Joseph Fernández relates in his life in Chapter Eight of the fourth part. "God raises the humble soul" (these are the words of that illustrious and fervent Fr. Claver) "and the proud he casts down. To the humble he gives his grace and raises to his knowledge and love; and from this love, looking at his God with the light that he gives it, in return he communicates to it great knowledge of its nothingness and its vileness. For just as the sun strikes a wall and in front of it there is a window, that reflected light enters the room and makes it bright, in which is seen what is in it: so precisely when God raises the humble to the knowledge of himself, then it is inflamed with love of that Lord and sees and knows that he is infinitely good and loving; and from there comes immediately in return to the soul the knowledge of itself; it sees the difference between black and white, between God and itself; and seeing itself so black and ugly with sins and evils, there come to it desires to mortify itself and truly to esteem itself as bad."

This doctrine Fr. Suárez practiced admirably, as is gathered from his life, God having given him that sovereign light that he communicates to the humble and of which David speaks: "He gives understanding to little ones"; and the Divine Master when he said, speaking to his heavenly Father: "You have revealed these things to

little ones." And as the greater the light that one has of his own self-knowledge and of knowledge of God, the more perfect and excellent is the humility that remains impressed in the soul; Suárez having delved so deeply into his own self-knowledge and received so much from God of his infinite being, one can well know how great and profound his humility would be; for being his such and so great, honors gave him displeasure, esteem and applause as they could give others ambitious for them in injuries; and he enjoyed affronts and contempt as one who seeks vain glory as an idol could take joy in eulogies. So uprooted had he from himself and cut off self-love, which usually sprouts invisible complacencies because they are almost indivisible among honors; and in dishonors, displeasures and even quite bitter and deep sadnesses.

And if St. Anselm speaking of humility placed as the supreme degrees of it suffering with patience and meekness being treated with contempt, and rejoicing and taking pleasure in it, because, as St. Gregory says, we do not do much in being humble with those who honor and esteem us; the grace is that we be so with those who despise and persecute us: this grace did not lack our Father, nor was this so precious and elevated degree of humility missing in him. For he had patience and meekness with those who despised him, pleasure and joy in their contempt; and beyond this, marvelous charity with those who persecuted him, always looking more to their decorum and credit than to his own fame and reputation.

It seemed only that he could not suffer his own praises, because of the feeling that hearing them caused him. Teaching theology in Valladolid, a great genius from another Religious Order coincided with him, who when presiding at some act or conclusions, to the replies of the other doctors or masters was with somewhat less esteem and without speaking a word, leaving the defendant with the one who was arguing with him, as if making little account of what

they proposed to him. But the moment Fr. Suárez began, he would stand up in the chair and, all tongue, would not cease to extol what the Father proposed to him, being the cause with this that the Father, embarrassed, would leave it and depart from the act, as if impatient to hear his praises and not well pleased that one should speak in disputes outside what is required to observe the form of the argument or to respond in those literary functions. For sometimes much speaking in them is to wish to flee the force of the argument; whether it has it or not pertains only to the judgment of those attending, not to the one who presides or argues, for both the one and the other must avoid with words any contempt between themselves, nor give any sign of it in gestures or expressions; in imitation of our Doctor Eximius, who without offending anyone always said what he held to be true.

As he was so occupied in knowing himself, he had no ears left for his eulogies, nor eyes to see others' defects but his own, being so slight and holding only himself as bad and acknowledging all others as good; nor a mouth to form self-praise or esteem of himself. The esteem he had of the saints, and especially of St. Thomas, whom he venerated with particular devotion, was manifested in his words and is known and read in his writings. From that knowledge in him was born a vehement desire to abase himself at the feet of all, and he signified it in the kiss he gave, as we saw, to the feet of Brother Aguilar after having washed them. And if only he knows well how to humble himself who knows well how to love, because the love of the basest humiliations makes the highest refinements, and thus the beloved disciple painted his sovereign Master as more humble the more loving at the feet of some poor fishermen, when love went in more dissolved flames. What a refined and exalted love Suárez's must have been when it placed and abased him in such profound humiliations! And we can assure that there was nothing that was of his humiliation that he did not seek and embrace with all the affection of his soul. Wherefore,

acts of humility being, as St. Bonaventure pondered, the way to attain the habit of this virtue, one can well infer how intense it would be found in our Father, exercising himself in those with such frequency and continued tenacity.

A great preaching theologian of the kingdoms of Castile, admiring the writings of Suárez, much desired to speak with him and strike up a friendship and communication with him. He did so, and having found good occasion for it in the first visit, he spent a great while in speeches and praises of his person. The humble Father suffered them with patience on this occasion as if they were injuries, and in only two words satisfied the many that the other had said to him, leaving the preaching father so admired by what he had seen and heard that he affirmed: That if until then his admiration and esteem for Fr. Suárez had been aroused by his learning and genius, from then on his profound humility and outstanding virtues aroused them more greatly. Such lights did this singular doctor give of both wisdoms. When as an oracle they came to consult him or communicate various cases of conscience and difficulties, he did not wish to respond immediately off the cuff to what was proposed to him, showing with humility that he still wanted to study them more deliberately, as if he could not immediately satisfy the questions. Thus being in the city of Santiago and having been consulted there on some cases, he asked for them in writing to respond from Portugal, as he did, manifesting in this no less his prudence than his humility, desiring that they not hold him as so learned as they imagined him to be, and seeing that he did not respond to them immediately as he easily could, trying to undo, if not entirely, at least in part, the great opinion in which he stood among men.

Perhaps this act is the most valiant, least noticed by human eyes, that a humble heart can exercise, because it strikes to the ground the homage of the understanding, which is man's most sublime tower;

and the highest costs the most to abase and humble more than everything; and then more so, the more in a superior sphere he is held and esteemed who surrenders it. Perhaps it is also the act of most acute pain, because of how much it pricks in the soul the correct response to what is asked, especially in matters of learning, when it is known and is not said or the response is deferred. From all this I gather that Suárez revealed in that humble silence or deferral of those solutions and responses many carats of humility, and not vulgar ones but of the very fine.

Because as the understanding is the most reserved regalia of the soul, and to touch it is to touch the pupils of the eyes, which do not suffer it even lightly, whoever humbles it humbles the highest; and no one more than he who forces in silence the keen and prompt response and complete solution to what is objected or proposed to him, giving in its stead to those present some indication of suspecting that he does not know; for if inside it is humility, outside it seems ignorance, being in our Francisco true and solid wisdom; for it is great wisdom not to be hasty in loosing doubts, especially those that touch conscience, and he who knows more usually raises more questions and notices them and finds difficulty; as he who knows less finds less difficulty and precipitates himself more. Whence come so many errors, and sometimes irreparable ones.

CHAPTER XXVIII.
OTHER ARGUMENTS OF HIS MOST PROFOUND HUMILITY

The Seraphic Doctor St. Bonaventure says that the supreme and most excellent degree of humility is that the soul adorned with heroic virtues and enriched with celestial gifts should not become vain with the advantage, but should newly humble itself, finding itself

in the lights of this height more confused than pleased. With how much perfection Suárez attained this degree, which is similar to the one mentioned in Chapter Twenty-Five of this part, is declared by the examples that have been written of his humility and those I shall continue to relate.

A scribe of his, who later became a canon penitentiary of the holy church of Orense, a city in the kingdom of Galicia, knowing the extraordinary favors that Our Lord granted him in his prayer, of which I have offered to speak in the sixth part, asked him one day upon emerging from it with some curiosity: What is ecstasy? To which he responded: That he did not know, hiding what he grasped both by science, of which he treats at length from Chapter Fifteen to Chapter Twenty inclusive of the second book of volume two De virtute et statu Religionis, and by experience, as will be proved in the following part, in order to hide what could be of some honor to him. He judged it necessary to give this response in the true sense with which he uttered it, which was: That he did not know what ecstasy consisted in to say it and manifest it to the one who with that intention, pricked by curiosity, asked it of him, in order better to hide humbly with it what passed through him favored by the Lord. It is much to dissimulate wisdom, but more to wish to pass it off as ignorance.

On a certain occasion they asked Our Lord Christ some of his disciples when would be the end of the world and the universal judgment. He responded to them: Of that day or hour no one knows, neither the angels in heaven nor the Son, but only the Father. Which was to tell them, as our Doctor Eximius explains, only God knows the year, day, and hour when the end of the world and the day of judgment are to be; and although God himself has made me also know it as man, by the infused knowledge he has communicated to me, as a particular man I say, for being united to the Word, but not as

I am his public legate to men, because my Father has not wished me to reveal that day to them, but wished me to keep it secret in order to hold them always in suspense and incite them to be continually prepared for it; and thus my apostles do not curiously ask me about that time, for I cannot manifest it to you, and as legate I do not know it. In this same way interpret this place St. Augustine and other saints. Wherefore that response of Suárez, besides being so humble, was very true; because although he knew, as such an ecstatic man and mystical and scholastic doctor, what ecstasy was, as is gathered from the posthumous volume De Religione that I cited and from what will be said in the following part; and he knew it to teach it, as he did in the cited book, and to give account of the ecstasies he had and extraordinary favors he received from God to his spiritual father and confessor, in the manner that he judged to be the greater glory of the Lord and good of his soul in order to be better directed on the path of the spirit with such a guide, not trusting his own judgment in such lofty points and such arduous matters; but that he did not know it to say it to the one who asked him only out of curiosity and with the intention of inquiring what passed through his interior and he kept secret to himself; fleeing with this from any kind of praise and shadow of vanity and applause, taking as a means to hide his wisdom in that manner.

Thus it seems he wished to hide it also when the Catholic king having given him the royal chair of Coimbra, moved by the reports made to him of his merits, without permitting him to compete for it by votes or in competition as was customary, holding Fr. Suárez as that prudent king did for a man incomparable in learning and with whom no one could enter into competition; nevertheless a certain doctor who had sought that post and desired to occupy it opposed the execution that the Catholic king ordered; and to see if he could impede that favor, he provoked him to dispute with

him publicly. It was necessary for the Father to accept the dispute, and after some light skirmishes and propositions, our Doctor Eximius made him a very difficult argument and of such efficacy that the other doctor did not know how to respond properly to it, nor to disentangle himself from it. There only remained for our arguer to draw the consequence to give him check and mate, as they say, and to be completely concluded. But Fr. Suárez stopped at once and ceased to pursue the argument and go to the conclusion or consequence, with great admiration of the hearers; of whom many thought he had no more to say and that he had been sufficiently satisfied. But later the rector of the college asked him why he had ceased to continue the argument in that manner. Suárez responded with a sentence worthy of his humility and ardent charity: "Better to be confounded than to confound." I have esteemed it more and I have preferred to appear confused and embarrassed than to confound, embarrass, and shame that good doctor. This case I have copied and translated from the French language into Spanish, and it is recounted in the book whose title is Portraits of Illustrious Men of the Society.

Our Father was also invincible in not admitting the honors and precedences that pertain to courtesies, such as entering or leaving first, taking such a seat and place, because however much they pressed him, they did not move him. On some occasions of this kind he found himself with Venerable Fr. Sebastián de Barrabás in Coimbra, who seeing what Fr. Suárez did in them said: That his humility was much greater than all his wisdom. So well and loftily had he learned in the school of perfect wisdom, and such a complete idea was he of a truly wise man. Being a guest in some colleges and the rectors inviting him to their place in the refectories and insisting that he take it—an obligation or courtesy so justly owed—he never wished to admit it; and in order not to find himself in that occasion of esteem and honor, he did not join the superior at that juncture; and thus he sat in the

place he found vacant, even if it were the most humble. It seems that nothing tasted good to him that was not mixed and seasoned with the savory salt of humility.

Going to Rome and passing through the city of Bordeaux, he attended some printed conclusions, and among them was one contrary to another of his that was already printed in one of his volumes. They invited him to argue, and he excused himself modestly, and upon leaving the theater or hall where those had been defended, he only said: "If I had argued, it might be that I would have defended my opinion." So humble were his words, so low and poor a concept he had of himself, when all judged him to be so great. This was related to me by a Father to whom another elderly and grave one recounted it, a dweller of that college. On this same occasion, or on another passing through the same city of Bordeaux, they urged him to go argue at some conclusions of theology, and having gone without having had time to prepare, not even an instant, he nevertheless clearly concluded against the one presiding over them; but the humble Father seeing him in distress and that he neither responded nor satisfied his argument with the solution it required and was due, accepted the response though not good nor complete, pausing at it with singular modesty as if it were very adjusted to the argument, ceasing to pursue it, without giving any indication of victory, in order not to press further or embarrass the president. For such inventions humble charity usually finds, looking to the fame and honor of another at the expense or cost of some loss of one's own credit, or depriving oneself of a greater applause or credit.

The two times he was in Rome, and others that he was at the court of the king of Spain, were great the efforts that many and most grave cardinals, great princes and lords made to detain him in both courts for what they profited from his assistance and company, of teaching and consolation. But the humble Father, thinking that in

such public and brilliant posts some occasions of honor and esteem could offer themselves, and desiring to see himself free and very far from them, and to flee by oar and sail from any breath or wind of human glory, excused himself with the same constancy with which persons of such respect pressed him, responding with much urbanity and courtesy: That his inclination and affection called him to a secluded place where in a narrow cell he could freely and attentively be vacant to God, to himself, and to his books, forgetful of everything of the world and its honors; that thus he begged them to be pleased to give him that pleasure.

One who also pressed hard in this at the instance of the Duke of Lerma was the Countess of Santa Gadea, mother of the chief magistrate of Castile, a lady of most outstanding virtues, an intimate devotee and fond of Fr. Suárez, to whom she gave a miraculous ivory crucifix, of which I shall speak in the part that follows. To the persuasion then of this lady that he should remain at court, the devout Father responded with these discreet and efficacious reasons: "If Your Excellency, having been raised at court and having children whose estate can greatly increase with the office of governess of the royal children, and the king and queen desiring it so much, does not wish to admit it, but rather with generous spirit and gallant resolution leaves everything to flee the world and retire to a monastery to religious life, for which Your Excellency is on the road"—this lady entered with notable example to the court and to all the kingdom as a discalced Carmelite nun in a convent of Lerma, in which she lived with great perfection of religious virtues until death—"for what reason does Your Excellency suppose that I, being a religious and in the autumn of my years, in which I should prepare myself to die well, should occupy myself in the dealings and contracts of the world, in the bustle of the court, in the unrest of public business, which all of my estate and age should flee if they wish securely to find the port of

salvation." To these prudent and holy reasons that his wise humility dictated to him, the countess yielded, and praising his religious resolution did not wish to press him further, but rather let him go free to Coimbra to the retirement of his cell and company of his books.

He found himself in Rome in the year 1605, when Pope Clement VIII and Leo XI having died, as I said in Chapter Five of the third part, Cardinal Camillo Borghese succeeded them in this supreme dignity on May 16, who in his assumption wished to name himself Paul V, a great favorer of Fr. Suárez and esteemer of his person, life, and gifts. He went to kiss the foot of His Holiness, newly elected, to show with all Rome the joy he had at his assumption. The pontiff received him with notable signs of love, and in the course of the conversation among other reasons told him these formal words: "We would be very pleased if you remained in Rome for the service of this holy see and ornament of our court." As this pontiff was a most learned jurist, a mirror of religion and a living example of holiness, as is related in his life, he esteemed our Father so much for finding and discovering in him great learning and virtue.

Suárez acknowledged the honor that His Holiness did him, and with humble words dissimulated for the moment, and kissing his foot took his leave. He endeavored to continue the dispatch of the business that had brought him to Rome, which with the death of Pope Clement VIII had not been concluded, of which I spoke in Chapters Four and Five of the third part; but as soon as there was in it a response and final resolution, he determined to depart for the retirement of Portugal, as was touched upon in Chapter Nine of the aforementioned third part. He went first to kiss the foot of His Holiness and ask his blessing. The pontiff returned a second time to signify to him what he had in the first, and the will he had for him to oblige him to remain; and at the same time ordered him not to depart for the present. The humble Father availed himself of our Cardinal

Robert Bellarmine and Father General Claudio Aquaviva so that they might speak to His Holiness on that point. The two did so, and they advised him on behalf of the pontiff to give him in writing the reasons he had for not remaining in Rome. He did so punctually, and I related in the place that was lastly cited that for being necessary for the case and argument of his humility I repeat it, concluding as one so obedient that he was surrendered to execute what His Holiness should order him; but that if it was left to his choice, his consolation would be to depart immediately to his studies and retirement of Coimbra; with which in the response he revealed no less his humility than obedience; the former fleeing with such desire from the honors he feared if he remained in Rome; and the latter in always being subject to the order that the pope should impose on him.

His Holiness received the memorial, but did not respond for the moment to Cardinal Bellarmine, in whose hands it was and who was the one who had presented it; who with all affection persuaded Fr. Suárez to remain in Rome and accommodate himself to the pleasure of the pontiff; but no reason sufficed to make him change his intention. The honor that could result to him from it was placed before him; the many hopes of rising were likewise represented to him. To which our doctor responded: That that very thing was what obliged him to flee with more haste from Rome, to flee from honor, esteem, and credit, and that the many hopes with which they tried to move him to remain in that court were those that most goaded him to depart from it to live and die in his poor cell among his books, where he could better serve the Church, being free of other care that might impede the course of his studies.

Knowing then Fr. Suárez what was passing and seeing that the pontiff was not taking a resolution regarding his departure, and that the opportune time for it was passing, he returned to make with the pope a new instance, alleging to him anew that a very good

occasion was offering itself for the journey in the company of a cardinal who was to go to Spain and wished to bring him with him. His Holiness seeing the affection with which he desired to flee from honors and public posts, and the longings with which for this he supplicated him for his license and blessing, gave them to him so as not to leave him disconsolate in the honor he was doing him by detaining him in Rome and at his side as his theologian and as counselor. With this he departed joyfully to Spain to see himself free of the applauses that awaited him in that employment and of the greater posts that could succeed this one and which he could occupy; and more content of leaving that danger as if of a pestilential contagion than others flee from it. No ambitious man of vain glories made more instance to attain them than the humble Suárez made to flee from them, it being very credible to any discreet person that remaining in Rome he assured himself a cardinal's hat and that the world would see him honored with the purple as his nobility, learning, religion, and virtues merited; but he left everything with the affection of his humility and with the desire of his retirement, as such a valiant soldier of the spiritual militia. For honor being the temporal good to which the noble heart most clings, detachment from it is the greatest victory.

CHAPTER XXIX.
HE CONCLUDES THIS MATTER AND FIFTH PART

Our humble Francisco finally left Rome with extraordinary consolation of his soul on that occasion that I ceased to relate in the previous chapter, and upon leaving the city he said those words of Psalm 119 of David: "You have broken my bonds, O Lord; to you I will sacrifice a sacrifice of praise." I offer you, Lord, a sacrifice of praises for having broken the chains in which I feared to remain

imprisoned. For he recognized, and with reason, as a favor of Divine mercy his having given him courage to break the chains of honor and human esteem, soft and light for the ambitious, but most heavy for him as so humble and despiser of what others love, and as so hungry to suffer for Christ opprobriums and discredit.

Although neither those efforts nor the rebuffs he gave to flee from the greatest honors sufficed for it not in fact to be in his hand to accept them, had his humility not refused them many times, as is known by tradition. I shall say what about this Don Juan Suárez de Toledo, his nephew, wrote to me from Granada in one letter of August 4, 1665, which is what follows: "Among the many papers of esteem that misfortune has wished to be lost in my house have been many other letters from Their Majesties the kings and from Pope Paul V, offering by His Holiness three times the cardinalate to my uncle, and His Majesty persuading him to it. To which my uncle always made complete opposition because of his great humility and the statutes of his holy Religious Order."

This relates of his holy uncle Fr. Suárez the aforementioned gentleman, which is all very conformable to the truth, as much from what we have seen that His Holiness Paul V and the Catholic king esteemed and loved our Doctor Eximius for his singular gifts, as from the humility with which he fled from any honor; how much more would he refuse that which was annexed to a dignity, which it was by reason of the vow of which mention has been made in its place, without wishing in any way a dispensation in it, but rather desiring to die as a humble and poor religious in the Society of Jesus, his captain, who for our love chose with utmost poverty and humiliation to give on a cross his life and blood. With whose example this soldier and servant of his trampled all worldly things as vile, despised all as dung to gain Christ himself in imitation of the apostle of the gentiles, scorning comforts by his rigorous mortification, trampling interests

by his evangelical poverty, and disesteeming by his profound humility human esteem, aspiring only to the spiritual good of himself and others and what could be the profit of souls and in order to the other life.

The following case fortifies all this. When he wrote the book against the errors of the Anglican sect, not only did the Supreme Pontiff Paul V thank him with the very honorific brief that he sent him, and which I placed in its place, but also the most eminent Cardinal Borghese, his nephew, wrote to him in the name of His Holiness, giving him many congratulations and saying to him many eulogies of that book, and at the same time told him to ask some great favors and benefits for himself or for his relatives, for His Holiness was so obliged by his service that without doubt he would grant him everything, and that he offered to obtain them. Our humble Francisco, true lover of poverty and despiser of worldly honors, responded: That he desired and asked no other thing than the grace of a plenary indulgence for himself for the hour of death and for twenty persons whom he named there, to whom he had obligation for having helped him with his publications. The cardinal admired no less his piety and devotion than his true contempt of the world and its honors and riches, and immediately responded to him how His Holiness had granted him that grace with much pleasure and was prepared to do him any others that he might ask. With the said petition Suárez showed not only how detached he was from the things of this life, but even how much he prided himself on being grateful to his benefactors, remembering them when they should arrive at the greatest necessity and agony, which is that of death, with such an important relief as a plenary indulgence for that final trance. For if with the alms they had given him in life they redeemed in part their sins, satisfying the penalty they had to pay in the other, enjoying that treasure and grace, all was forgiven them.

I crown this discourse by saying that all his life was nothing but humility, and even his death originated from it, from not having wished to travel in the coach that the most illustrious Lord Collector offered him in the disagreements of Lisbon, as we saw in Chapter Five of the fourth part, as will be seen by one who attentively reads this his history; which for our edification and profit could have expanded more on its examples and confirmation of his virtues, narration of the benefits and favors he received from God and of various understandings and supernatural lights, had not his very heroic and most profound humility prevented it, which imposed such lofty silence, oblivion, and strong seal on all this that not even in writing did he wish to leave of it the least memory so that at least after death we might have had it for our profit, as other men in holiness did, whose lives are and are found enriched and adorned and confirmed in different things by their own testimonies, although living they kept them silent or knew and had them only for themselves and to remember to thank the Lord more for them, or to communicate them as humble to their spiritual fathers.

Rare humility, and one of the singular ones that are read: not only to flee from honors and praises in life, more than the vain man who drinks the breezes in search of them, but even from those that could obtain and be given him being dead and incapable of vain glory, if there had been seen and known the various favors that the Lord did him; and the humble and Doctor Eximius closed with the key of silence and of a total secret, not even wishing to entrust them to memory with the pen, reserving them for the other life, where God will make them patent to his greater glory and eternal praise. In him particularly for various reasons that I have touched upon was verified what our glorious Father St. Ignatius said on a certain occasion speaking with one of his beloved sons, as Fr. Daniel Bartoli relates at the beginning of the fourth book of his life: that only the minimal

part of the celestial goods with which God enriched the saints and his great servants is what the authors of their lives recounted and left to posterity, being able to have written only what they knew, the rest remaining untouched.

Suárez did not write what he did because his humility never knew how to know it, nor what he received so that it might be farther from losing it and hidden, secure, and he more forgotten and less known. Although he left us in his admirable volumes what he should do, always doing what he should and practicing the doctrine he taught, describing himself without the humble noticing it. Whoever reads his books on religion, his treatises on prayer and contemplation, the instructions he gives in them, will read Fr. Suárez; and whoever sees our doctor will read those instructions with soul. For if he applied such solicitous care in hiding the rich treasures of many sovereign favors that God granted him and virtues that he exercised, it was in order not to give place for human praises to seize him. And thus I believe that what is known or declared was the least heroic and the most common of his deeds, if comparison is made with what he kept hidden and guarded with the seal of silent humility; it being so much that we have related of him, and in the following part will be said. Of Pythagoras it is recounted that he traced not by the head but by the foot the height and robustness of the body of Hercules; thus by humility, the foundation of the life of the spirit, must be drawn the height of the mystical edifice of this our new Alcides, mystical and scholastic doctor, and the eminence in the other virtues that his reserve hid from us. And if that was so great that its acts and signs have not been able to fit in one chapter, but have had to spread over many, the field of the examples of it being so broad and its matter so ample, even being so incommunicable and retired, how sublime would be that spiritual edifice of all his virtues? There was none in which our Doctor Eximius did not flourish.

It has already been seen in this history what great signs he gave of his fortitude of spirit on various occasions, and among others when he did not hesitate to abandon his lectureship entirely rather than diverge one point from what he felt was truth in opinion, in opposing anyone however great he might be in the world to defend it, as was seen in the book he composed against the king of England and in what he did and wrote against the magistrates of Venice and Lisbon in the differences they had with the pope and collector, and in suffering diverse times his emulators with an inexpugnable patience, armed with a singular and abundant grace, as will also be pondered in Chapter Nine of the fourth part. The variety of prosperous and adverse events did not change his spirit, nor less the sudden occurrences of joy or sadness that disturb the human heart and dress the countenance with the same color and aspect that they impress on the soul. So surrendered was his to the will of God, so conforming and so delivered to his disposition and pleasure.

In prudence, which St. John Chrysostom called guide and light of the soul, queen of thoughts, and mistress of good works, our Francisco shone singularly. It was admired and venerated by all Christendom, by princes and kings, by bishops, cardinals, and pontiffs, seeking his counsel or opinion in most grave matters, which he guided with success and happy outcome. Good argument of his much prudence and great spirit is that his superiors designated and made him confessor and prefect of what pertains to the spirit of all our members who dwelled in the college of Segovia when he was lecturing there in the course of arts and had not yet completed twenty-five years of his age, as we saw in Chapter One of the second part. His wisdom was likewise shown, and no less his constancy, and how even from then he fled from honors, in the response he gave to the religious who persuaded him to transfer from the Society to his order before he became a priest, which I related in Chapter Nineteen

of the first part. He manifested at the same time this his extreme discretion, for with his capacity and wisdom being so great, he was not hasty in responses nor precipitate in resolving, as was proved above. And beyond this, whoever sees and examines his writings and opinions will find how great his prudence was; and those will discharge us from what we have touched on this virtue and the others, as together with them and with the greatness of his wisdom, the illustrious testimonies and different eulogies that I shall compile in the sixth part that follows.

And if I were to speak here deliberately of the love he had for the Society of Jesus and esteem he made of its institute and vocation to it, I would have to weave and form many chapters, its matter being so expansive. I content myself with remitting the reader in proof of this to what I said in the first part, Chapter Five, and in those that follow, where we saw the fervor with which he asked to be admitted to it, even if it were to be a coadjutor brother and to exercise all his life the most humble offices, as he even offered later to be, taking the course of arts before God illuminated his understanding with that light of which I treated in Chapter Twelve of the first part itself. This appreciation and esteem and the tender love he had for all as his very brothers I also revealed as much in what I indicated that happened to him with that religious who persuaded him to pass to his Religious Order, leaving the Society, as in the various changes that by obedience he made of colleges and provinces so that with the light of his learning and life like a sun he might illuminate them, without ever resisting, finding himself and living so content and joyful in some as in others, though he encountered natures and customs somewhat different. But love and charity unite all. Finally the self-knowledge and esteem and great affection that he always had for his Religious Order he manifested patently in the treatise he wrote on its institute divided into eleven books and contained in his fourth volume De

Religione; and above all in being so humble and obedient as has been proved; for in this manner he endeavored not only his own good but that of the Society, its spiritual conservation and growth, as is gathered from what is recounted of our Venerable Brother Alonso Rodríguez, who praying to God for the increase of the same Society, His Majesty showed it to him in the figure of a sun that circled the world, illuminating it with its learning and example, and it was told to him that the means by which it was to carry this forward were humility and obedience. This was the vision that God communicated to that his great servant, and although as has been said it signified by it or in it our sacred Religious Order, we can also conjecture that in the same was given and taught to us a type and that it was a symbol of Doctor Eximius who lived at that time when it was made and had, if we notice what I indicated about the changes that this our new sun had to make, journeys he undertook and goings and returns of travels, in the times he went from Spain to Rome and then returned there; and if we look at the same at the means he used to carry forward those splendors he scattered through the world, which were the already mentioned of a very surrendered obedience and most profound humility.

I am ending the subject of this part by saying that if the virtues are the steps by which one ascends with firmness to union with God and to the vision of him in the glorious Sion, as David observed, by the greatness of which the greatness of the saints must be measured, since they are what make them perfect, when so eminent were those of Venerable Fr. and Doctor Eximius Suárez, what a union so close must he have had with his God? To what degree of perfection must he have arrived? And to what summit of glory?

I conclude the description of them and of his doctrine or interior portrait with the words of Pico della Mirandola: "Indeed, my Francisco, I can neither be silent about what I feel about you, nor not

feel what is due about one in whom all things are found as if singularly supreme. But would that such were my mental capacity that I might feel about you according to your merits; would that such my power of speech that I could sometime express what I always feel! I know that what I have conceived about you falls infinitely short of the heights of your learning. You also know that whatever we say is far less than what we have conceived; that words fail the mind much less than the mind fails things. All can admire you; as few can imitate you as can reproach you. And would that such happiness were mine that what I write might in some part imagine my Suárez; for indeed, to be silent about other things, your own style affects me wonderfully, how much it delights me. So grave it is, composed, learned, refined, ingenious, in which there is nothing trivial whether you examine the words or the thoughts. We read your writings often; later ones always contend with earlier ones; new graces flower fruitfully while reading, so that by perpetual acclaim we have no place for breathing. But wondrous to tell how you persuade and impel the reader's mind wherever you wish."

It seems that the author of these words was looking at our Doctor Eximius when he wrote them speaking of another, although the learning of both, however much it is magnified, as human is limited. For the knowledge of God alone is infinite.

BOOK SIX
OF THE HUMAN AND DIVINE TESTIMONIES OF HIS WISDOM AND SANCTITY; OF THE GLORY AND HONOR THAT GOD HAS GIVEN HIM ON EARTH AND IN HEAVEN; AND OF THE MARVELOUS AND MIRACULOUS CASES THAT HAVE BEEN ACCOMPLISHED THROUGH HIS INTERCESSION

CHAPTER I.
OF THE GREAT ESTEEM THAT THE SUPREME PONTIFFS AND KINGS HAD FOR SUÁREZ

The glory of the praised one increases when he who gives praise is also worthy of praise; and the better and greater this person is, the greater is that honor: this is the greatest thing to which one can aspire, as Cicero said, to be magnified by great persons; for if he who praises, as Pliny added, is a vulgar person in blood, in qualities, and in customs, he more dishonors you than honors you. For this reason, according to what Laertius recounts, when someone told Antisthenes that many praised him, he responded: What evil have I done? considering it ignominious to be praised by men whom he knew to be wicked or infamous; and by the multitude, a reckless and blind mob.

Great was the esteem that the most distinguished men of Europe who lived in his time had for the qualities of Fr. Suárez: very great must have been their regard for him, since such eminent persons spoke so highly of those qualities, whether from the ecclesiastical and religious state or the secular. We shall begin with the Pontiffs and Kings, and afterward we shall make mention of the other estates and most serious testimonies; and likewise the praises of others shall occupy the first place, and in second place the domestic and our own, not only because those are more acceptable and praiseworthy, being less suspicious, but also because the latter will be manifested more clearly and truly with that splendor of such great eulogy that will precede them, and free from flattery; as also because they are so well known and spoken by most serious men, distinguished in doctrine and religion.

The first Supreme Pontiff who greatly honored the qualities and person of Fr. Doctor Francisco Suárez was Pope Gregory XIII, when he attended among the other listeners at the first lecture that our Master gave and delivered in Rome, beginning the eight years that in that holy City he held the Chair of Theology, after having taught it many years in different Colleges of the Province of Castile, being not yet but thirty-two years of age, as is evident from what was narrated in Chapter 7 of the second part. In this time then, being so young, he already held the Chair of Prima of our College in that great Court of the Roman Pontiff, when others commonly have not even begun to teach Theology in any place, at least publicly to seculars, having first to make the third probation and be charged with teaching grammar, or rhetoric, and philosophy.

Pope Clement VIII, although he called him to Rome for the business of the seal of Penance, after he communicated with him and knew him more particularly, was so pleased and satisfied with his great wisdom and virtue that many times this Pontiff spoke of his

qualities with the most serious Cardinals of his College with great praise and encomiums, and he would have honored him much more had his life lasted, because the same Pope died not long after Fr. Suárez arrived in Rome. He also manifested how much he esteemed his writings and doctrine on the occasion when, desiring to study for himself the difficulty or matter of the Auxiliaries, he would use no other book than the tome of the Opuscula of our Doctor, in which he treats this point, as I said in Chapter 5 of the third part. He likewise gave him the title of Doctor Eximius, as we saw in Chapter 10 of the same third part. And he approved and affirmed that the interpretation that Suárez had given to his Pontifical decree contained true and solid doctrine, as was discussed in Chapter 6 of the cited part.

This same thing Pope Paul V confirmed, ordering that that judgment of our Father be observed, as was proven in the part and chapter I leave cited. How great a concept the same Pope had of the qualities of Suárez is given clear testimony by the four Briefs that he sent him, which are found in Chapters 10 and 13 of the third part, and in the third and fourth of the fourth part, all of which are seen to be so full of serious words signifying his esteem, as they themselves declare. In the first he calls him outstanding, excellent, distinguished, and an Eximius Theologian; and also calling him Pious in it was to say that he was a Theologian not only endowed with singular doctrine but with religion and virtue, and with great zeal toward the Church, his Mother and his Head, the Vicar of Christ on earth, which he had defended with his writings in the differences between the Pope and the Venetians, as I related in Chapter 9 of the third part. What has been said is drawn from what I noted in Chapter 6 of the third part of the book I printed in the year 1665, explaining the Bull of Pope Alexander VII, issued in favor and approval of the new Congregation or Brotherhood that has been founded in this our College of this

Most Faithful Town for the Faithful, living and dead; in which Chapter I noted and numbered the different ways in which the word Pietas, which signifies Piety, is taken among the Doctors.

That Suárez is full and adorned with this virtue and much erudition, the same Pope assures in his own right in the second brief already cited, after he had written his book against the errors of the Anglican sect. In the third he affirms that the merits of our Doctor Eximius are great for the Christian Republic, and mentions his virtues; and he confesses and tells him that all his writings do not diverge one point from the sanctity and doctrine that our Mother the Church professes. In the last, he praises him, honors him, magnifies him, speaking of his piety, religion, and doctrine; and that as eminent among the others of his time he shines and distinguishes himself in the Church through Divine grace; and that he is certain that his authority can do much to uproot from the field of the same Church the tares, or any discord or disunion.

The same Paul V desired not a little, and asked him, to remain in Rome for the luster and quality of that holy Court, and it was held as certain among the wisest that His Holiness intended to make him a Cardinal, judging that he would greatly honor the Church and the sacred purple if Fr. Suárez wore it. Whenever he went to speak to the Pontiff, he received him with great signs of benevolence and esteem for his person, and spoke to him with the same. Finally, it seems that the love and esteem that this Pontiff had for him and formed of him reached its height when he sent word to him through his nephew, the Most Eminent Cardinal Borghese, in thanks for the tome he had written against the errors of England, that he should ask any favor, grace, or mercy for himself or for his relatives, that it would be granted to him immediately, as I said in Chapter 29 of the fifth part.

Pope Alexander VII had such a high concept of our Eximius and likewise pious Theologian that he said, speaking of him, that he was a Doctor of a superior sphere or class, as we saw in Chapter 15 of the fourth part, where the occasion was recounted that was given to His Holiness to form this saying in support of Suárez, showing in it how eminent he was in everything: in modesty, in letters, and in virtue. The great affection that this Pontiff had for his doctrine was shown in that public Act in which, before ascending to the supreme Dignity, he defended in the year 1626 in the Cathedral of Siena, being young, certain Theological conclusions that he dedicated to our Very Reverend Father General, Mutio Vitelleschi, presided over by Fr. Bernardino Serrano of our Society, in which he says that he prides himself on having learned Theology in the books of Fr. Francisco Suárez, without having had or recognized any other Master, whom he calls in the same conclusions easily the Prince of Theologians of this age, a most acute Writer in Philosophy, and in Theology a very distinguished and great Doctor.

The words with which this great Pontiff wrote all this in the dedicatory Epistle of those conclusions, which were of all Theology, are as follows: Since I was destitute of every teacher's voice, Francisco Suárez alone stood ready for me with his books brought to light, easily the Prince of Theologians of this age, whom, when I applied myself to Philosophy, I knew as a most acute Writer and loved; therefore in Theology itself I experienced him as a truly perspicuous and excellent Doctor. This is the esteem and eulogy that Alexander VII, called before his assumption to the Tiara, when he sustained those conclusions, Fabio Chigi, made of Suárez. Those conclusions he still preserved and had in his possession when our Most Eminent Cardinal Sforza Pallavicino was alive. For His Holiness to call Fr. Francisco Suárez a Doctor of a superior sphere was, if not more, like confirming the title that Clement VIII and Paul V had given him, of

Eximius Theologian and Doctor of the world. A title that much earlier the golden mouth, St. John Chrysostom, applied to St. Paul, when of this holy Apostle he said thus: Do you see how that Eximius Doctor of the world has clearly taught us!

While Fr. Juan de Ribadeneyra was in Rome, before returning to Spain, he went to kiss the foot of His Holiness of the said Pontiff Alexander on the first of October 1662, and besides showing himself very benign and no less affectionate to our Religion of the Society of Jesus, he spoke with him with great esteem of it and of the great Doctors it has had, and among some whom he named, of whom he made particular eulogies, one was Fr. Suárez, of whose doctrine he made mention with such appreciation and such esteem that he told him he had enjoyed it so much that in only four months he read through the two tomes of his Metaphysics and made a compendium of it two fingers high, and that afterward he had studied his works very purposefully and defended his doctrine in certain conclusions that he sustained in Siena dedicated to our Father General Mutio Vitelleschi, which accords with what I said above, and the same Pope added to him that this esteem for the doctrine of our Doctor and Father, and of the others he named to him, had lasted always. All this was written to me by the said Fr. Juan de Ribadeneyra in a letter from Seville, dated September 6, 1667, which I have in my possession.

The Catholic King Don Philip II had a very great concept and esteem of Fr. Suárez, and for this reason he named him Professor of the Chair of Prima of Coimbra, desiring that that University should have all luster with his presence; and our Father having excused himself from receiving that honor from His Majesty, and many Doctors and Masters, outstanding Theologians, seeking it for themselves, the King insisted that it be Fr. Suárez, judging him more suitable than the others and for this reason placing him before all, as can be seen in Chapters 11 and 12 of the third part, where the letter

His Majesty wrote was related, as soon as Suárez admitted the Chair, worthy that one of such a Monarch, in which with most serious words and all full of honors and favors he shows how outstandingly he feels about his virtue and distinguished wisdom, thanking him in the same that he has been willing to take charge of the obligation to teach in that University of Coimbra, with such weight of words and with such pondering of reasons that the most humane King signifies that His Majesty had rather received benefit from Fr. Suárez for having admitted that Chair than honor or favor did the same Father receive from the Catholic King for having given it to him. By virtue of this esteem, no difficulty or doubt in any serious matter occurred during all the time of his Reign that he did not order to be consulted among the first with Fr. Suárez, seeming to him that with his vote his conscience would remain very secure, this second Spanish Seneca showing how much he trusted and what concept he formed of the prudence of our great Doctor.

The holy King Philip III inherited from his Father with the Kingdom the esteem and appreciation of Suárez, manifesting this in many letters he wrote to him full of honors and favors, entrusting to him many most serious matters of the public good and government, and that he be encouraged to continue the teaching that he wanted and desired to renounce. These letters were mentioned, and the one by which he retired him emeritus from the Chair, in Chapter 1 of the fourth part. By his judgment and opinion His Catholic Majesty was moved to ask the holy Pontiff Paul V for Canonization for St. Isabel, Queen of Portugal, the matter having had the good success that we enjoy. I already said in Chapter 13 and afterward in 14 of the third part the honor that the said King gave and made to Suárez, as did the Most Christian Majesty of Louis XIII and the Most Serene Queen his Mother, Maria de' Medici, in support of the book that our Doctor wrote against the errors of England.

CHAPTER II.
EULOGIES OF THE MOST EMINENT CARDINALS AND MOST ILLUSTRIOUS ARCHBISHOPS AND BISHOPS, AND WHAT GREAT LORDS THOUGHT OF THE MERITS OF SUÁREZ

If we wished very purposefully to make parade here of how well all well-intentioned persons have thought of our Doctor Eximius, and of what honorable testimonies they have given of his person and his doctrine and sanctity, it would be necessary to double the volume here instead of now putting an end to it. But one cannot avoid touching upon some of the most serious and most truthful men, who, to those of us who did not see or know our Father and Master, will make us esteem and venerate him more.

And let the first witness after those mentioned in the past chapter be the Most Eminent Lord Cardinal Borghese, nephew of Paul V, who had a very close friendship with Doctor Eximius and correspondence by letters. In one that I related in its place, one clearly sees the great esteem he had for him, telling him how erudite and learned his books are, how they have been everywhere received with universal applause and acclaim, with which they illustriously preserve the fame of their Author and the name they have justly merited and achieved. He tells him likewise in the name of the Pontiff his Uncle how much His Holiness esteems the great advantages of his genius and the continuous labors and services done to the Apostolic See, and in this manner he tells him and pays him many other honors, even writing to him in another letter, as I said, that whatever favor Suárez asked for himself or for his relatives would be granted to him by the Pope.

The Most Excellent Lord Don Francisco de Rojas y Sandoval, Duke of Lerma and favorite of Philip III, Catholic King, and afterward Most Eminent Cardinal of the holy Church, esteemed Fr. Suárez so much that when he came from Rome, he asked him to come see him at Court, where he entertained and regaled him with extraordinary signs of love and honor; and having one day invited him to dine with him, as we saw in another part, he had a famous Painter hidden so that he might portray him without his being able to know it, judging him worthy of eternal statues like the most distinguished Heroes of antiquity. Nor did any difficulty occur to him in the infinite number of most serious matters that in the management of government were under his care that he did not communicate them and consult them with Fr. Suárez to have good success in them. The Most Eminent Lord Cardinal Don Gaspar de Quiroga, Archbishop of Toledo, greatly esteemed the eminence in sanctity and letters of Fr. Francisco Suárez; and the Father, as one so grateful for the favors and honors he paid him, dedicated to him the commentaries on the third part of St. Thomas. So writes the Licentiate Gil González Dávila, Canon of the Holy Church of Salamanca and Chronicler of the Catholic Kings Don Philip III and IV, in the first part of his Ecclesiastical Theater, in the memorial he makes of the said Cardinal.

The Most Reverend Father and Most Illustrious Lord Don Alonso Méndez of our Society, Patriarch of Ethiopia, a most learned man in Sacred Scripture who taught many years in the Universities of Évora and Coimbra, used to say: That the wisdom of Fr. Suárez was marvelous even in the faculties he professed least, such as Sacred Scripture, in which, the same Patriarch affirmed, whenever he consulted Suárez about it, he found him most wise. What would he be in that which he always had in hand?

The Most Illustrious Lord Don Maximilian of Austria, Archbishop of Santiago, greatly desired to know and treat with Fr. Suárez, to entertain and honor him in his house. Fr. Suárez was at a Country House of the College of Coimbra called Sansins, which is on the border of Galicia very near the City of Tui and not far from that of Santiago. Some serious men retired to this Country House to give themselves more to study, free from other employments and occupations. Our Fathers of the College of Santiago informed him of the great esteem the Archbishop had for him and the great desire he had to see him to communicate many important matters to him, and begging him to come to the City. He did so, but found him when he arrived at his Palace in the last extremes of his life, so that neither one nor the other could fulfill their desires to see and communicate with each other. Although the honor that the Prelate could not pay him because of his death was paid by the most illustrious Chapter of that most serious Church with such extraordinary public demonstrations of esteem, entertainment, and kindness as they could give to the most learned and most public person of the Kingdom.

The Most Illustrious Lord Don Rodrigo de Acuña, Archbishop of Braga and afterward of Lisbon, no less illustrious in blood than in letters, in that erudite book of his on solicitation in confession calls Fr. Suárez the Light, torch, and ornament of all Spain. Of the appreciation that Don Alonso Hurtado de Mendoza, Archbishop also of Braga, had for him, we shall speak in Chapter 7.

The most wise Doctor and Most Illustrious Lord Don Lorenzo de Otadui, distinguished Theologian of the University of Alcalá and Bishop of Ávila, used to say: That Fr. Suárez was a notable and rare man in all the world in wisdom and letters, but more notable in religion and sanctity. The same was said by all who thought well, as the Author of his life in Latin observes and recounts, writing thus: This was the mind of all who thought rightly.

The Most Illustrious Lord Bishop of Mysia, Don Juan Caramuel, calls Fr. Suárez Prince of letters, and that he alone is worth many others, adding that anyone can follow him without any scruple against any other Doctors. One Suárez, these are the words of this most learned Prelate, prevails over many others, as Prince of letters; him I follow without any scruple against any other Doctors.

The Most Illustrious Lord Don Fray Ángel Manrique, who was Professor of the Chair of Prima in the University of Salamanca, General of the Cistercian Congregation of Spain, and afterward Bishop of Badajoz, called our Father a Most Modest Writer.

The Most Illustrious and most learned Bishop Don Agustín de Barbosa, having cited Suárez in one of his many and erudite tomes, writes of him these eulogies: Who, having been emeritus Professor of Sacred Theology in the primary Chair of the Academy of Coimbra, distinguished for his erudition and knowledge of sacred and human letters, and having happily and usefully brought many writings to light, a man abstemious, dedicated to prayer and accustomed to penances, very old in years, in Lisbon, leaving great signs of sanctity, most devoutly fell asleep in the Lord in the year 1617.

The most learned Master and Most Illustrious Lord Don Fray Vicente de Margarit, today Bishop of Elne and honor of the distinguished Order of Preachers, speaking with me on a certain occasion, said: That Fr. Suárez was the most learned man the Society of Jesus had. This same thing seems to have been affirmed by the Most Illustrious Bishop of the Algarve, Don Fernando Martínez Mascarenhas, when he wrote of him in the approbation he gave to one of his tomes, which we shall see in the following chapter, that he was the Most Eminent among the distinguished Jesuits.

The Most Reverend Father and Most Illustrious Lord Don Fernando Quirino de Salazar, Bishop-elect of Málaga and afterward Archbishop of Charcas, dignities which he rejected according to his

institute as a Jesuit, Inquisitor in the supreme and General Inquisition of Spain, which place and office he had to admit by order and command of the Most Eminent Cardinal Zapata, supreme Inquisitor, in the most learned book he wrote on the Immaculate Conception of Our Lady, speaking of Fr. Suárez, says the following: Since we do not admit the testimony of St. Peter Damian, for not speaking in the terms in which some allege him, in his place and that of the others to whom antiquity has given quality and esteem beyond their merits, Fr. Francisco Suárez suffices and is more than enough for us, great luster, increase, and ornament of this our age, whose glory and wisdom has so illustrated our century that it has no envy of past ones for having had Alexanders, Alberts, Thomases, Bonaventures, and Scotuses. Let us hear his words: In place of the others whom antiquity commends, one suffices and supplies us, Father Francisco Suárez, great increase and ornament of this our age, whose glory and wisdom having illustrated our century, it does not envy ancient ages their Alexanders, Alberts, Thomases, Bonaventures, and Scotuses.

The Most Excellent Lord Don Diego de Silva y Mendoza, Count of Salinas, Marquis of Alenquer, Viceroy and Governor of the Kingdom of Portugal, had such great concept and esteem of the virtue, letters, and wisdom of Fr. Doctor Francisco Suárez that he never visited him purposefully or met him by chance without attempting with much affection and haste to kiss his hand and place himself at his feet; and having one day taken his eldest Son and heir to visit Fr. Suárez, seeing that his Son did not kneel quickly enough to kiss his hand, his Father scolded him much, saying: What are you doing? Do you know where you are? Kneel at once, for you are before a great Saint. The humble Father, embarrassed by that praise and by those words, said to him: Let Your Excellency take note that you do not know me, and that you are doing me a very great excess of undeserved honor to my Person. To this the Count Viceroy: Give us,

Your Paternity, Father and Son, your blessing, for we well know what we are doing, and all is due to your merits and qualities.

Another case almost similar to this happened another time in Coimbra with a titled Lord of that same Kingdom, very principal and much esteemed by Fr. Suárez. So highly and profoundly was his virtue and sanctity conceived among great and understanding persons, while he held himself alone as so vile and low in his own eyes.

CHAPTER III.
OF THE OPINION THAT OTHER MOST ILLUSTRIOUS BISHOPS HAD OF HIS SANCTITY AND LETTERS

Because the testimonies of three Most Illustrious Prelates are very particular in honor of our Father, both because of the circumstance of the persons who gave them and because of the quality of words with which each one declared his concept and the esteem he had for him of whom he wrote, I shall place them in this Chapter by themselves. These were three most serious Bishops of Portugal, illustrious in blood, in prudence, in religion, and no less in letters, so that their testimony might be more qualified, since they give it in what they understand and profess. The Most Illustrious Lord Don Alonso de Castelbranco, Bishop of Coimbra and Count of Arganil; the Most Illustrious Lord Don Fernando Martínez Mascarenhas, Bishop of the Algarve and afterward Inquisitor General of Portugal; and the Most Illustrious Lord Don Martín Alonso de Melo, Bishop of Lamego. All three distinguished learned men gave these testimonies and censures at the instance of the Most Excellent and Most Illustrious Lord Don Pedro del Castillo, Bishop and Viceroy of Portugal and Inquisitor General of that Kingdom, who entrusted to them the examination of the book that Fr. Suárez had written against the errors of the sect of England and its King; and their testimonies

are at the beginning of this tome as the Authors gave them, and with their same words translated without adding or removing anything, it has seemed to me here to allege them, as they redound so much to the honor of the subject of this history.

The testimony and opinion of the Bishop of Coimbra says thus: By commission of the Most Illustrious Bishop Don Pedro del Castillo, Viceroy of Portugal, Inquisitor General of this Kingdom, I have read with vigilant care and study the defense of the Catholic Faith against the errors of the Anglican sect, written by the distinguished Doctor Francisco Suárez of the Society of Jesus, in which not only does everything he says correspond religiously, piously, and eruditely to the authority of Sacred Scripture, to the ecumenical and general Councils, and to the decrees of the Supreme Pontiffs, but he reveals and spreads abroad most widely the wisdom of so great an Author, drawn more than with human study from the fonts of the holy Fathers, of whose testimonies so appropriately adduced, so faithfully drawn, and so frequently translated, the Author so avails himself that I will dare to affirm that all the holy Fathers spoke through his mouth, and that all conspired to give force to this defense, and that it should come to light for the great utility of the Catholic Church and for the great benefit of Christian Doctrine.

With the reading of this book I renewed the memory of many distinguished sayings of the Saints that I had read, but I also learned many anew with great delight of mine. Would that the minds of heretics, clouded with the darkness of their errors, could bear so much splendor of doctrine! For without difficulty they would make a mockery of the unstable vanity of their opinions, seeing with very great clarity their foundations utterly destroyed by reading this book. And if I, a Bishop who grew up in the school of Theology and whose gray hairs were born among the books of the holy Fathers, could now speak to the Most Serene King of England, I would tell him with all

truth what years before the most august and most holy Queen Mary his Mother preached with her voice and with her blood, that is, that he should give more credence to the Saints Irenaeus, Dionysius, Augustine, Jerome, and the other Doctors of the Catholic Church, whose sanctity of life all know and whose judgment and opinion expressed are represented in this book by its Author, than to Luther and Calvin, whose wickedness even their own Disciples cannot help but condemn when they see it, and be ashamed of having read it, and whose ignorance is sufficiently discovered in the inconstancy of their doctrine, at every step contrary to itself and alien to true Religion.

I would also advise the same King that he should surrender and give more credence to Fr. Doctor Francisco Suárez, a religious despiser of the world and its things and a most strong defender of piety and religion, whom I hold as the common Master of these centuries and as another and second St. Augustine for his most outstanding wisdom, approved by so many books and works he has brought to light, than to the heretical innovators of England who, for not recognizing and confessing their errors, are obstinate in them and dragged by their pleasures have shipwrecked in the faith, as St. Paul says. I want to say and want to persuade what to a similar cause St. Augustine said: Let not the sacred Fathers and Doctors conquer in this contest, nor let Calvin or Luther conquer, Apostates from the true Faith; let not Suárez conquer, religious disciple of the sacred Fathers and Doctors, nor let the new heretics conquer, the inauspicious shadows of Calvin and Luther: let the truth alone conquer, sincere in the Faith, illustrated in the doctrine of this book, which I so judge as worthy of this common light and to be in the hands and eyes of all for the common utility of the Church, that for it I very justly and deservedly give congratulations to our century for having such a Master, and to the Society of Jesus, his Mother, for enjoying so great a son.

In Coimbra, June 12, 1613. The Bishop of Coimbra.

The testimony of the Most Illustrious Lord Don Fernando Martínez Mascarenhas, Bishop of the Algarve, says thus: Not only because the Most Illustrious Lord Don Pedro del Castillo, Bishop and Inquisitor General in these Kingdoms of Portugal, commanded me by his letters, but moved by delight and pleasure, I have read with attentive care and examined with rigorous censure the book with which the most celebrated Doctor Francisco Suárez defends the Catholic Faith with admirable skill and with the same oppugns the errors of the Anglican sect, and responds to the apology and letter of the Most Serene King James of England. In which defense I have seen nothing that offends the Catholic Faith; many things if that defend and support it.

This book seems to me another fatal and conquering shield, like that which in past centuries was raised happily by the command of God by the Captain General of his people against the City of Ai; for without doubt it will come to pass that with this defense raised on high by so distinguished a Captain of the Society of Jesus, as with the shield of Joshua, the armies of errors will be utterly destroyed, which were gathered not by the hand of the King inclined by his nature to piety, as the son of a holy martyr Mother, but by the furies of the heretical Innovators of his England, convening against the Faith the Christian Princes; and that the Most Serene King of England, weighing with just weight of reasons all that is contained in this book and defense, and considering the submission of spirit, composure, and modesty that the most learned Fr. Suárez always uses, as is just, when he disputes with the Majesty of the King, may give us hopes that, inspired with the light of Heaven, he may reduce his truly royal spirit to the sure counsels of holy Church, Mother of all.

But returning to the censure of the book, I say that this most religious and equally most serious Author having given to the world

very many fruits of the fecund and fertile field of his singular genius, which all the world looks upon, admires, and loves to the great utility of the Christian republic, in this book of the defense of the truly illustrious and great Faith, there shine forth more particularly select words, great sentences, and reasons all full of life, energy, and vigor. And thus all of it is sinews, is blood, is spirit: in it are joined and admirably united erudition with prudent and serious judgment, with facility in writing, diligence in studying, order and disposition with abundance of things and of doctrine. It shows clearly in it a prodigious and never-fatigued memory, outstanding knowledge and understanding of scholastic Theology and of both laws, canon and civil, the genuine and sure interpretation of Sacred Scripture according to the feeling of the holy Fathers, the false and free interpretation of the ministers of heretics, and with the sublime knowledge of God, a clear and distinct series of times and various notices of the Chronology and histories of that Kingdom.

I could well extend the censure of this book to a most copious and most illustrious panegyric of its Author, if the modesty of this most serious Father, known to all, did not restrain me, for he takes praises as arrows, as mortal wounds, the encomiums, and as declared enemies those who praise him. We can with due title give many congratulations to the Society of Jesus as such a good Mother, for although from its most holy institute, as from that Trojan horse, most principal men have emerged in Religion, in letters, in virtues, yet in these times and age it has one most eminent, Fr. Doctor Suárez, who to calm the sudden assaults of heresies comes forth to the field from study like a distinguished combatant with more spirit than his consumed forces and his many years could promise. For all this I judge that this present work, which I have read and approved, is most worthy of this common light, that it may give it to the thick darkness of errors. In Faro, December 6, 1612.

Don Fernando Martínez Mascarenhas, Bishop of the Algarve. The Most Illustrious Lord Bishop of Lamego says thus in his opinion and testimony: I have read by commission of the Most Illustrious Lord Inquisitor General the defense of the Catholic Faith against the errors of the Anglican sect, work of the most wise Doctor Francisco Suárez of the Society of Jesus, primary Reader of sacred Theology in the University of Coimbra. With burning zeal for the Faith this most illustrious Author and most eminent Theologian, powerful with the forces of his wisdom, wields the pen as others the sword in favor of the Church of God, labored and oppressed in England. He fights against the Anglican errors with the arms of the Divine Scriptures, understood and explained in the genuine sense, conforming in all to the sacred text and to the feeling of the sacred interpreters. He brings to confirm the truths of the Faith the decrees of the general Councils and Supreme Pontiffs, to whose infallible truth those who do not obey and surrender were always held by the Faithful as traitors to the holy Church. He uses most excellent testimonies of the holy Fathers, born to his argument, whose piety the holy Church always esteemed and venerated. In such a way he examines all that he writes with the weight of strong and solid reasons that he leaves nothing in silence that he does not touch and dispute, treating the most arduous and difficult questions with such admirable clarity that no difficulty can be offered to which he does not give light, so that the truth may thus remain more uncovered.

He defends with firm and valiant arguments the supernatural power of the Supreme Pontiff and shows how unjustly the King of England usurps spiritual jurisdiction, being entangled in his errors, and how it is manifest heresy of his Kingdom to attribute it to himself. With acuteness and wisdom he uncovers the most dissimulated errors against the Faith in the oath that the King commands his vassals to take by force, showing clearly that it contains

infidelity against Christ and his Church, and injustice against his subjects, who when they take it are forced to deny the Catholic Faith. He treats this point with acrimony, but with truth and with modesty. This work is in sum truly most learned and full of singular piety and erudition, which those most outstanding in eloquence and style will not be able to praise with equal praises and encomiums to those it deserves. In such a way does he convince the errors of the Anglican sect with the authorities he alleges and with the force of reasons he brings that he leaves no place for adversaries to flee or to respond, unless quarrels, contentions, and dissolute words, so used by ignorant and reckless men, are called responses.

May Our Lord God grant that by reading with attention this most wise and most efficacious defense of the Faith, taught by the Apostles from the beginnings of the Church, established with miracles, supported with martyrdoms, which today perseveres in the Catholic and Roman Church, the Most Serene King of England James, attending to the Catholic truths sufficiently and clearly proposed, as befits the royal genius, he and his Protestant subjects may be reduced to the Catholic Church, Spouse of Christ. I judge this work of the most wise Doctor Francisco Suárez most worthy of coming to light, so that our Faith with it may gain distinguished victories over heresies and for the common and public utility of all the Christian world. In Lamego, November 24, 1612.

Martín, Bishop of Lamego.

This same Most Illustrious Bishop esteemed the papers and writings of Fr. Suárez so much that, not suffering the delay of their being printed so as not to be without them for one moment, he had them copied at no small cost to study them with the care and punctuality as if he were one of his disciples and hearers.

The love that the said Lord Bishop of Coimbra also had for him ran together with the esteem of his studies and occupations: love

solicited him to see him often; the esteem he had for his writings and the benefit that followed to the Church from them obliged him not to occupy him so as not to impede the time he spent on them with such great utility. To fulfill both affections, he found a good means: he would go to our College sometimes, and approaching the room of Fr. Suárez, they would open the door for him, he would see him from there and, asking him about his health, as was touched upon in Chapter 16 of the fifth part, he would leave him without further occupying or detaining him. With this he satisfied his love by seeing him, and the great concept he had of his virtue and the appreciation of his studies by not delaying with him for long periods, occupying him in them, considering him in that occupation so profitable and holy of writing. In which it seems he imitated the Angelic Doctor St. Thomas, when going religiously to visit the Seraphic St. Bonaventure and finding him occupied in writing the life of his Father St. Francis, he did not wish to disoccupy him or speak, saying: Let us leave the Saint to write about another Saint.

CHAPTER IV.
OTHER ILLUSTRIOUS MEN AND DISTINGUISHED WRITERS OF THESE TIMES MAKE HONORABLE MENTION OF FR. SUÁREZ

The sacred Consistory of the Rota called our Father, even while living, a Distinguished Doctor, as the Reverend Fr. Fray Francisco de Santa María recounts in the Chronicles of the Discalced Carmelite Religious, alleging him among the others who approved the doctrine and books of St. Teresa of Jesus. The Most Illustrious Lords Auditors of the Rota signified in giving him such a title or epithet that Fr. Suárez was a distinguished or eximious Doctor in doctrine and piety.

The Lord Inquisitor Meneses of the Council of the supreme Inquisition of Portugal, a great Knight in that Kingdom and great man of letters, said many times, signifying the esteem he had for Suárez, that they should cover him with veils and curtains to better guard him.

The Most Reverend Lord Dionisio de la Calzada, Doctor in both laws and Abbot of the Collegiate Church of Villafranca in Castile, affirmed on different occasions that Fr. Suárez had understood many texts of his laws much better than their own Authors, and that to some, no one until him had given the true meaning. And when he spoke of his virtue, he knew and treated with him, it was with tears, not naming him with any other surname than that of Angel.

For these qualities so sublime of sanctity and letters, Don Andrés de Almada, noble Portuguese Knight and of the illustrious of that Kingdom, Professor of Theology in the University of Coimbra and competitor of Fr. Suárez, a distinguished Theologian and no less distinguished Jurist, a person of the most outstanding in nobility and letters of that Kingdom and held in it as most wise in all faculties, never named Fr. Suárez without removing his cap and calling him: My Lord and my Master, Fr. Doctor Suárez. Nor did he ever, while he lived or after he died, know any other name, honoring with that of Lord, a noble and illustrious Portuguese Knight, a Castilian Religious, and with that of Master, a distinguished Doctor who competed for Chairs with Fr. Suárez, the same of whom he was Companion and competitor. At the instance of this Knight, as I said in another part, the last portrait of Fr. Suárez was taken in Lisbon.

The same title and name of Lord was always given after his death by Doctor Don Juan de Armida, Canon Magistral of Penance in the holy Church of the City of Orense, and other most serious Persons did the same.

Doctor Benito de Castro, Doctoral Canon in the holy Church of Valladolid and Professor of the Sixth in that University, alleging our Doctor Eximius after having cited very serious and most learned Authors in a printed report he published, says thus: Fr. Francisco Suárez, a man learned even to a miracle, whom we have reserved for the end of the squadron, treats this question ex professo.

The Licentiate Francisco Bermúdez in the antiquity and greatness of Granada, who was a great Advocate in its royal Chancery, wrote of Suárez, while he still lived, what follows: Fr. Doctor Francisco Suárez of the Society of Jesus, honor not only of Granada but of Spain, for his understanding is a perennial font of Theology from which have come forth so many and such learned books that they amaze those present and will cause astonishment to those to come. He lives today; may he live many years to enrich our age with his writings.

The Licentiate Gil González Dávila, already cited in Chapter 2 of this part, in his Ecclesiastical Theater of the Cities and Churches of Spain, speaking of our Father, writes thus: Fr. Doctor Francisco Suárez of the Society of Jesus, native of Granada, I do not know in which he was greater, whether in life or in letters. His Religion sent him to Rome to teach Theology in the Roman College that Gregory XIII had just finished building. The first hearer he had in his first lecture was the same Supreme Pontiff. I give testimony of what I found myself present at the event and heard the lecture he gave. He came to Spain; Philip II commanded him to teach in Spain, I mean in Coimbra, the Chair of Prima of Theology. While writing at this time, Paul V wrote him some letters giving him thanks for services he had done to the Roman Church; in one he gives him the title of Doctor Eximius. He died in Lisbon as a wise man and as a saint, and is buried in the Professed House of his Religion. He left printed in life eleven tomes of Theology and two of Metaphysics, and another eleven ready,

which are being printed. In the one he wrote in defense of the Faith to the King of England, he surpassed himself, for in it there is nothing more to desire.

All these are words of that Chronicler Gil González, who also wished to be one in the summary relation cited of our great Doctor, whom he called in that same book Prodigy of Theology, coming to treat Don Rodrigo de Castro, Bishop of Cuenca and afterward Archbishop of Seville. In what he notes that Suárez left twenty-four, one must understand those that had come to his notice, since there were more, as was proven in its place. And in what he points out that he surpassed himself, he touches on what St. Jerome wrote to St. Damascene, speaking of Origen: When in other books he conquered all, in the Song of Songs he conquered himself. Our Father conquered in the number of books the other Authors, and himself in this last one he left printed, although the past and first ones were equal in the greatness called quantity of virtue and excellence.

The Licentiate Luis Muñoz, great man of letters of Madrid, Relator of the Council of the Treasury, discreet, religious, sweet, and accurate Writer of the lives of St. Charles Borromeo, of the blessed Fr. Master Juan de Ávila, of the great Father of spirit and eloquence Fray Luis de Granada, and of the distinguished Virgin Doña Luisa de Carvajal, speaking in that of this illustrious woman of our Doctor and his book against the errors of England, says thus: The King, James, was irritated by the book that Fr. Suárez of the Society of Jesus wrote against his errors, dictated, it seems, with the spirit of Heaven.

Juan Sánchez, celebrated Doctor in Theology and in both laws, says in his select disputations that he makes as much case and esteem of Suárez alone as of a thousand Authors or Doctors, for having given in his writings matter for writing to a thousand Authors. Behold, he says, this so great Doctor, Suárez, professes our opinion, whom I hold as much as if a thousand were brought forth in its

defense; for if the writings of this most excellent Doctor supplied a thousand Authors with matter for writing, it is not surprising that he should be held as worth a thousand.

Doctor Luis de Montesinos, well-famed in Spain, Professor of the Chair of Prima in Alcalá and known for his writings, said, and with him all that distinguished University, that Fr. Suárez in the book he composed against the Anglican errors had fought with such happy fortune that he had achieved from all the heretics of England a glorious triumph. The same Faculty and University of Alcalá with its Rector, the Most Illustrious Lord Don Próspero Espinola Doria, speaks in the censure it gives to the said book, which is found at the beginning of it, as I touched upon, with words of highest esteem and praise of the letters, Religion, and piety of Fr. Doctor Francisco Suárez, which I do not put here because they contain the eulogies that in the past Chapter were related and given by those last three Most Illustrious Bishops. I pass over in silence here also the honors and reception that the Universities of Salamanca and Barcelona gave him when on a certain occasion he arrived at these Cities, as well as the same Bishop of Salamanca wanting to serve as his assistant or Altar Boy in celebrating Mass, had the Fr. Rector of our College and the humble modesty of Suárez not prevented it, for having already recounted all this in Chapter 10 of the second part and in the ninth of the third.

The great Parisian Doctor Louis de Beau in the apology he wrote in defense of the Society to the Senate and Parliament of Paris, speaking of our Father, says: That he was a most outstanding Interpreter of all sacred Theology and Divine Law in all the most celebrated Universities of the world, with incredible concourse and highest frequency of Hearers and Disciples, with great esteem and encomiums of learned men. That he lived from his youth to his death most sanctimoniously. That he declared all the parts of holy Theology

with most learned Commentaries and most copious writings, and that having lived in the Society of Jesus more than fifty years, he merited equal fame and esteem for his religious virtues and sanctity of life as for his distinguished letters and wisdom.

The Lord of Ceriziers, learned and erudite Writer, Counselor and Almoner of His Most Christian Majesty, in the third tome, of the twelve he has composed, of the lives of the Saints, in that of Blessed John of God, which he brings on the eighth of March, citing Suárez calls him the great ornament of the Society of Jesus and the St. Thomas of his century.

Pedro Mateo in the history he wrote of the Most Christian King Henry IV the Great, says, speaking of Suárez, that he is of all the Jesuits the most wise. In this way they write of Doctor Eximius even Nations different from that which was our Father, as free from emulation and adulation as from envy and self-interest.

Don Lorenzo Vander in the epitome of the history of the Catholic King Philip II, in a Catalogue he makes of distinguished men in Theology who illustrated and made glorious the century of this King, names in first place the Fathers Master Alonso Deza and Doctor Francisco Suárez, both of our Society, and that one more ancient in it and entered first than this one, many years before.

I end this chapter with the eulogies that a certain Poet stamped of Suárez in a ballad he composed. I shall cite only the verses that contain those and speak of our Doctor Eximius, and they said of him what follows:

Clear beacon of Granada Rare wonder of acuteness Author whose knowledge astounds North whose genius admires Castle with whose arms Infallible is the trophy, Secure and certain the palm.

And speaking to those who embrace his doctrine and pride themselves on being his Students, he says:

You will have a crown that to all Shows that by his fame it is Sun, being salt of Doctors, Green Laurel, life, and souls Brilliant star of the world Andalusian ray that burns in light Mirror armed with steel, Zero that exalts the blazon Honor he gives, which is his doctrine, Level that makes all things even, Rich treasure that always Guards glittering pearls Archive of all sciences Distinguished herbarium in which one finds Glory with new blazon, Luster with greater advantage.

CHAPTER V.
TESTIMONIES AND EULOGIES THAT RELIGIOUS OF DIFFERENT ORDERS GIVE OF THE SANCTITY AND WISDOM OF FR. SUÁREZ

I could not confine and reduce the praises of our Doctor Eximius to the limits of a few chapters, and for this reason, and to give relief to the Reader, I shall add others, and in them what did not fit in the past ones so as not to extend them more than was just and than I ordinarily did. I shall divide the encomiums of which I shall now treat into two classes; the first will be of strangers, I mean of what Religious of great authority who are not of the Society have thought of Suárez, and they will be numbered in this chapter; and the other, or the following chapter, will catalogue the domestic ones, that is, those of our Religion, showing what the Jesuits judged of his letters and virtue.

I shall begin this matter with what I pointed out in its place and testimony that the very serious and Reverend Fathers of St. Dominic of the Convent of Lisbon gave of Suárez, affirming of our Doctor already dead: That there had not been a more learned man in the world than Suárez after the Angelic Doctor St. Thomas. We saw how men of much authority have said that Suárez has been the most

learned and wise Jesuit, and that others thought the same speaking of all the other Doctors of his age and time; but the testimony related goes further, which is of great support and weight, both because it is from subjects of a Religion so distinguished and in which wisdom so flourishes, and because it is from witnesses who knew and treated with Suárez and heard him argue and respond in public acts different times, without the reading of his books.

That the testimony aforesaid be of greater honor for our Father than the others I leave alleged, considered only in themselves, is clear, for it encloses in itself two meanings, and all of greater esteem and credit for Suárez. One is and contains: That St. Thomas having died in the year 1274, there has not been after him in all these four centuries a man in all the ecclesiastical and secular world who has equaled in doctrine our Father. The other meaning is: that in the world, after the Angelic Doctor, there has not been a man so learned as our Eximius Master, comprehending the centuries that were counted before St. Thomas was in his, his own, and those that have passed since his death; and it will be to say that all the men whom the Angelic Doctor has conquered in wisdom, Suárez being inferior to him alone, has also surpassed in that all the others. Wherefore that encomium that the Fathers of St. Dominic of the Monastery of Lisbon gave to Suárez is in my judgment one of the greatest that can be applied to him.

The very Reverend and learned Fr. Fray Alonso Venero of the same Order of Preachers, in the book he printed entitled Inquiridion of the Times, on folio 295, writes thus: In Lisbon on September 25, 1617, died Fr. Francisco Suárez of the Society of Jesus, native of Granada though originally from Toledo, of almost seventy years, Father of Theology in our times, who taught in many and most learned writings and by the example of an irreproachable life.

With brief words this serious Author compendiously recorded the glorious deeds, works, and heroic virtues of Suárez. He gave in this judgment or crisis that he formed of our Eximius Doctor the same eulogy that St. Luke attributed in the first chapter of his sacred Gospel to the parents of the Baptist when he said of them: They were both just before God, walking in all the commandments and justifications of the Lord without reproach, which, according to the explanation of the Most Eminent Cardinal Cajetan, was the same as affirming that they were irreproachable, of irreproachable life, that is, free of mortal fault, because the just man cannot avoid in this fragile life all venial sins, as St. Augustine noted.

The pen with which the Reverend Fr. Master Fray Pedro Mártir Moxet of the same sacred Order of Preachers described our Doctor Eximius to us in the Virginal Dictionary printed in Barcelona in the year 1642, where on folio 225 he says the following, having reached September 25, was no less unequal: In the year 1617, in the Society of Jesus, Fr. Francisco Suárez dies, a most learned man of said Society, who sought to accompany his studies with devotion to the Mother of Wisdom, Mary. He fasted all Saturdays, and on her feast days he prepared to celebrate them with two hours of mental prayer that he had before saying Mass. Whenever he passed before her Image, he was accustomed with great devotion, kneeling, to greet her and give her thanks for the great light he obtained from Heaven; and one can think that with it he wrote the commentaries on the third part of St. Thomas, where the learned Father expands on the prerogatives of this sovereign Lady with great pleasure of hers, as she herself manifested to Fr. Martín Gutiérrez of said Society, by whose persuasion he wrote the said Commentaries.

All this is from the cited Fr. Master Dominican; and if these writings of Suárez, according to the opinion of the alleged Author and also of others, were arranged and made with celestial light, how

accurate will they be? how brilliant? how conforming to the truth? how solid the doctrine contained in them? What a faithful interpreter Suárez of that of the Angelic Doctor, and how fully and profoundly he will have plumbed and declared its secrets? How punctual he has been in following it was already said in another part, citing him as testimony and himself and his theological works in confirmation of this truth, so that following one Doctor Eximius, one must also follow the Angelic in the points of which they treat, at least commonly.

The very learned Fr. Fray Vicente Pereira of the same Order of Preachers said that the work Suárez labored on the Laws was more than could be praised with the mouth, in the censure he gave by commission of the supreme council of the Holy Inquisition.

The very Reverend Fr. Fray Felipe de Bernal, Definitor of the Order of St. Norbert, in his Book of the Conception, where he treats the opinion of St. Thomas in favor of the Immaculate Conception of Our Lady, in the first discourse, says: That great Theologian, distinguished Master, wonder of letters, honor of Spain, glory and crown of the Society of Jesus, Fr. Francisco Suárez.

The very Reverend Fr. Fray Mateo de Sousa of the Order of the Seraphic Patriarch St. Francis, Provincial of the Province of Santiago, emeritus Reader of it and of Prima of the study of his Religion in the University of Salamanca, in the first tome on the first book of the Sentences of Scotus, in Section 6 on the life of this Subtle Doctor, which he brings at the beginning of that tome, having written that many most serious Doctors of the Society follow not a few opinions of the same Scotus, adding and citing among them Suárez, says: Among whom as Prince of all stands out the most wise and most worthy of all commendation Fr. Francisco Suárez, an excellent light of his Order, who either follows them or most modestly disapproves those he does not follow. That is to say: Among the other Jesuits is

counted as the most principal of all the most wise and most worthy of all recommendation and clear splendor of his Order, who either admits the opinions of Scotus or those he leaves he impugns with great modesty and composure of words.

The very Reverend Fr. Fray Luis de los Ángeles of the same Seraphic Religion, in the Approbation he gave to tome 2 On Religion of our Father by order of the supreme Council of the Holy Inquisition, calls him a very distinguished Doctor and a very outstanding man in doctrine and piety, whose works the men of greatest erudition esteem and support, and the one he approves and refers to he calls eximious. This Provincial in Portugal made this approbation and censure on September 24, 1607. And on October 2 of the same year, Pontiff Paul V also gave this same surname of Eximius to our Father, as is evident from the Brief that was placed in Chapter 10 of the third part, for the work he had labored in favor of the Church and defense of the Pontiff. So similar were theirs.

The Reverend Fr. Fray Alonso de Mendoza, a very serious Religious of St. Augustine and Master of Theology by the University of Salamanca and Professor in it, a most ingenious and most erudite man, speaking in his quodlibetic questions of our Doctor, calls him: a man most worthy of immortality for his outstanding writings with which he illustrates sacred Theology, teaches the Schools, being for this reason of highest utility and benefit to those who in all times publish books, and to his Religion, the Society of Jesus, of great praise, ornament, and glory.

The Reverend Fr. Egidio de la Concepción, also an Augustinian Religious, most learned Master in Theology in the University of Coimbra, contemporary of Fr. Suárez in his lectures and Successor in his Chair of Prima after his death, not only while Fr. Suárez lived was a continuous praiser and worthy esteemer of his singular qualities of wisdom and sanctity that Our Lord had placed in

him, speaking on all occasions with mysterious and weighty words, but also after his holy death, he prayed to him every day and commended himself to his intercession as to the other Saints of devotion who enjoy glory.

The Master Fray Basilio de León, great ornament and glory of the same Order of St. Augustine and Professor of the Chair of Prima of Salamanca, calls our Fathers Suárez and Vázquez the two thunderbolts of the Scholastic war or battle. The same two Doctors were called the two poles of Theology by Fr. Francisco Tamayo, a distinguished Preacher. And the Reverend Fr. Don Antonio de Molina, holy and learned Religious of the Charterhouse, in that admirable book of his on the Instruction of Priests, says of Fr. Suárez: That he is a most learned man in his erudition, most prudent in the election of the propositions and opinions he follows, and most accurate in all his Doctrine.

The Reverend Fr. Fray Gabriel Pinelo of the same sacred Religion, in the censure he gave to the first and second tomes that Suárez printed on the third Part of St. Thomas, calls him a most serious and most wise Doctor, and in Scholastic matters among the Doctors the most learned, and among the Positive ones a most diligent Investigator of the opinion of the Saints who have the mind of Christ according to the Apostle.

The Reverend Fr. Prior of the most religious Discalced Carmelite Fathers of Lisbon, a very serious person in his Order, being at the funeral rites of our Doctor when they buried him, his eyes bathed in tears, said to that serious and numerous assembly: All the world esteemed and esteems Fr. Doctor Suárez for his incomparable wisdom and extraordinary letters, but I esteem him much more for his admirable sanctity and heroic virtues, for I hold him as more holy than learned. If in the opinion of this so serious witness, contemporary of Suárez and known to him, our Father is

incomparable in wisdom, how rare his sanctity, being even more holy than learned, according to the feeling of the same so qualified witness?

The Reverend Fr. Don Antonio Diana of the sacred Order of Theatine Clerics Regular, a man very learned and erudite in moral matters, in the second tome of his Resolutions, treating a question in which on one side there was a great number of most serious Authors and on the other few, but one of them was our Father, and inclining himself to his opinion and view, writes thus: I confess indeed that I have many Adversaries in this opinion, but I embrace it boldly and without fear because Suárez stands for me. This serious Author gave us to understand that the judgment alone of our Doctor Eximius was more esteemed in his judgment than that of many men, though learned.

The Reverend Fr. Manuel Astete de Monroy, who was Reader of Theology in the Cities of Valladolid and Rome, of the Religion of the Clerics Regular Minor, speaking of the Metaphysics of Suárez, says that they are never and will never be sufficiently praised.

The most learned Fr. Tomás Hurtado of the same Order, defending our Doctor from the injury and false calumny that without thinking it so an Author made and imputed to him, of whom mention was made in Chapter 13 of the fifth part, concerning praying the office of the Resurrection every day because of the great and continuous assistance he had to give to his studies, says the said Hurtado that he judges this as improbable and said without any foundation, that Suárez availed himself of that brief prayer for the said reason, or that for it he omitted the office at any time, being a man so observant and so pious and affectionate to keep all that ecclesiastical discipline requires, as his works very abundantly demonstrate. And thus before all things he fulfilled the praying of the office that the other Priests said, and in this way his study was so

blessed with the blessing of Heaven that his writings came to produce so many fruits in the Church that even the Heretics themselves know it. The formal words of this Author are the following: Wherefore without foundation Caramuel affirms that Fr. Francisco Suárez, on account of that continuous assistance to studies, read the office of the Resurrection or omitted the recitation of the office. I believe neither of these things probable of a most observant man, very pious toward ecclesiastical discipline, as his works abundantly enough demonstrate. Wherefore he performed the recitation of the office before all things, and thus his study was so blessed with the celestial blessing that it made so many fruits in the Church, as even the heretics see.

The very spiritual and learned Fr. Lorenzo de Aponte of the same sacred Religion of the Clerics Regular Minor, in the second tome he printed on Wisdom, speaking of Fr. Suárez, says that of the true Disciples and Interpreters of St. Thomas, our Doctor Eximius is the first and principal. No wonder if he commented on and explained him with light received from Heaven, according to the authority alleged above from Fr. Master Moxet of the same Order of the Angelic Doctor! And that the life of Suárez was immaculate and most holy, and that his doctrine is most worthy of all esteem, and that being from a most Eminent Doctor in sanctity and letters, it must be embraced and defended. I shall give his words for greater support, and they are: Indeed with Suárez, where above, I affirm there is no rashness, etc. Whose authority indeed, in my judgment, is to be so extolled that we do not know whether any in these our times should be placed before him, for he wrote so piously, so lucidly, so acutely, so seriously, so finally modestly, that truly he deserves to be considered by all the first of the disciples and interpreters of St. Thomas; to which if you add his most holy and immaculate life, which all of us know, saw, and attest, you will make his doctrine altogether most worthy of all esteem. And in the index of the same tome, making

mention of our Fr. Suárez, he writes thus: Suárez, most eminent Doctor, his doctrine to be embraced.

I do not know what greater eulogy can be formed of Suárez than that related from this most serious Author and distinguished Thomist, whose authority, of how much moment it is, and his testimony, how worthy of all credence, his writings manifest, in which are seen his wisdom, erudition, and great spirit; and in the first tome he wrote on St. Matthew his holy life and death are related. He speaks in the cited place so honorably of Suárez as an eyewitness, of whom he had such esteem and formed such a high concept and loved so much that he did not hesitate to undertake a journey of many days to see him and consult him on a case of conscience, difficulty, or point, observing punctually the counsel that our Doctor gave him, as I said in Chapter 2 of the third part, not hesitating to make a journey so much to his labor and cost when so easily he could communicate that matter or case with the most learned Theologians and most serious Doctors of Alcalá, where on that occasion Aponte found himself, without having gone to Salamanca, in which City our Eximius resided.

CHAPTER VI.
OF WHAT SERIOUS MEN OF THE SOCIETY OF JESUS THOUGHT AND SAID OF SUÁREZ

Coming now to speak of the esteem and concept that our own who knew and treated more closely with Fr. Doctor Francisco Suárez have made and make, the testimony of our Very Reverend Fr. Claudio Acquaviva, General of the Society of Jesus, will occupy the first place, who made such great esteem of Fr. Suárez that, being Provincial of the Roman Province, he brought him to Rome so that he might hold the Chair of Prima of Theology in that most brilliant

College of that holy City, as was seen in Chapter 7 of the second part, when Suárez had not yet passed thirty-two years of age; and afterward, as General, no serious or difficult case occurred that he did not communicate with Fr. Suárez and follow his opinion.

The same Fr. General entrusted to him the enterprise of greatest consideration that could be offered to him in honor and service of all our Society, and whose employment and success called for the most consummate man and Doctor that the Society had: this was that he write a book on its institute, its Rules, constitutions, its grades and ministries, disputing its doubts, leveling its difficulties, declaring its controversies, so that by his writings our Religion might be better known and more esteemed in all the world. Fr. Suárez did it and fulfilled his obligation and obedience so learnedly and happily, as the fourth tome On Religion shows, most of which is on this subject, with equal esteem and admiration from all who have seen it.

This appreciation and esteem of Fr. Suárez was inherited from our Fr. Claudio Acquaviva, with the office of General, by the Very Reverend Fr. Mutio Vitelleschi, who, as I said in another part, being a Brother Student in Rome, was a very beloved Disciple of Fr. Suárez, of which afterward, being General, he boasted much. He was very greatly attached to his doctrine, and although he admired and praised greatly all that our Doctor had written, the fourth tome On Religion, in which he treats, as was touched upon, of the institute of the Society of Jesus, was the one that never fell from his hands for the better success of his government, knowing that it was a sure guide for the Superiors of it not to err in it.

The venerable and holy Fr. Luis de la Puente, well known in the world for his virtues and miracles, outstanding letters and learned and pious books, said one day to Fr. Luis de Valdivia, speaking of Fr. Suárez: that beyond his great letters, of which all the world is witness, he was a man of very exalted sanctity and of admirable gift of prayer,

and that what he himself knew and had written on the matters of prayer and contemplation, he had learned from Fr. Doctor Francisco Suárez, from his books; for not only had this most learned Father been Master in Scholastic Theology to all the Masters who profess it, but he was also one in mystical Theology to the most spiritual, teaching them to know God in prayer and contemplation; who succeeded in joining a most perfect contemplative life with the active one of teaching and studies.

Such qualified testimony of Suárez gave his Disciple and spiritual son, the said Fr. Luis de la Puente, whose Veracity was so rare, so that its certainty may be better seen, that neither as a child, nor as a man, nor as a secular, nor as a religious, was a lie discovered or heard from his mouth, nor in all his life did he say one of the inadvertent ones, nor would he have said one thing for another for all the world has, as is related in his life. But what calls for particular pondering of the esteem and great and special concept that this Venerable Father had of the virtue and humility of his holy Master, the Eximius Doctor, is that even while he lived, he praised so much his wisdom, genius, devotion, and piety, as was recounted and remarked in Chapter 15 of the first part.

The aforementioned Fr. Luis de Valdivia, who was Provincial in Chile and Visitor of that Province by the Majesty of the Catholic King, who refused to accept a Bishopric that the same Catholic King offered him, which was Don Philip III, speaking of Fr. Suárez says in his manuscript life: He was a true Son of the Society, most observant of the institute, luster, honor of the Province of Castile, and resplendent Sun of the Church, whose light and wisdom spread in his books has illustrated Scholastic Theology, the knowledge of God and of Christ and of his Most Holy Mother, no less distinguished in religion and sanctity than in letters and wisdom. His studies of Arts and Theology finished, he came out an eminent Master. He attended

only to two things in this world: to be Wise and to be Holy; he had no other desires or pleasures but in letters and virtue. The foundation of the virtues, which is humility, he had in heroic degree, for so much wisdom did not make him vain, of which twenty-four tomes he left written give testimony. This is from Valdivia, who, although the books of Suárez were more, as was noted and proven in its place, only that number of twenty-four came to his notice.

The Venerable Fr. Juan Eusebio Nieremberg, distinguished in doctrine, virtues, and miracles, who has left printed on various matters forty-seven books, all spiritual, of erudition and history, and for printing eight, five large ones and three medium ones of quarto size, and so many materials of erudite and holy things that they suffice for other books, so that in all it will reach seventy, as is noted in his printed life, already cited in its place, begins that of our Father, which he wrote, in this manner: Among the great titles of which the distinguished City of Granada can justly boast, it is not the least glory to have been the homeland of the great Doctor and Master of his time, Fr. Francisco Suárez, who, although he was born of noble Parents, he gave them rather than received nobility with his virtue and letters. Other great eulogies that he gives him I do not repeat, having already mentioned them in this history. I only add that in the book that the same Fr. Nieremberg composed on the affection and love we owe to Mary Most Holy, noting that Suárez was the one who began to defend the true opinion of the merits and sanctity of Our Lady above all the Blessed, he calls him: the holy and most learned Fr. Francisco Suárez, for knowing so well how exalted those of this great Doctor would be.

The learned Fr. Avendaño, also of our Society, in the Epithalamium on page 39, says of our Father that he is a milky Sea or of milk, rare example of sanctity, miracle of our century, most noble ornament of the same Society. And if in the opinion of this Author

Suárez is a sea of milk of wisdom, and the Vicar of Christ, Alexander VII, as we saw, names him: Easily the Prince of Theologians of our age, he can likewise be accommodated and granted, because of the great sweetness, modesty, and universal and great doctrine that his writings contain, the title of sweet King of Theologians, which is embedded in his very surname of Suárez, if one begins with the letter X as many read, saying Xuarez, and ending with S as others write, and that turned into Latin: Xuaresius, for from this, as a pure anagram, comes: Rex suavis. Wherefore if his customs and conversation, life and death were full of sweetness, as has been seen, this endures in his memory and in his writings, and that will be immortal.

The Reverend Fr. Francisco Colin, who was Provincial of the Province of the Philippines, in Chapter 18 of the first Book of the life of Venerable Alonso Rodríguez of our Society, speaking of Fr. Francisco Suárez, says of him that he knew no less of Prayer than of Philosophy and Theology.

The Fr. Doctor and Master Richard Lynch, Professor of the University of Salamanca, in the Preface he makes to the Reader in his Philosophical Course says, after having spoken of our Jesuit School, of its Captains and luminaries that emerged from it, and has given account in first place to our Doctor Eximius, and writes of him thus: Who is more sublime than Fr. Francisco Suárez, both in Metaphysics and in the books On the Soul? Who more perfect in all respects? He seems to me, when he had devoted himself entirely to reading the ancient scholastics, to have shaped the Majesty of Thomas, the gravity of Albert, the clarity of Durandus, the subtlety of Scotus, the abundance of the Alexandrian, the solidity of Bonaventure, the invention of Ockham, the acuteness of Gregory, the distinction of Gabriel, the force of Bacon, the profundity of Henry, and in sum whatever shone forth most excellently in each one. Nor truly, to speak with Fabius in book 10, chapter 1, did he only achieve by study what

was best in each, but he brought forth from himself very many, or rather all virtues by the most blessed abundance of immortal genius. For he does not collect rainwaters, as Pindar says, but overflows from a living spring, born by a certain gift of providence, in whom all Philosophy and even Theology might try its strength. Who more sagacious in exploring, more skillful in inquiring, more subtle in speculating, more serious in judging, more knotty in conquering, easier in unknotting, more capacious and winding in thinking? Who more apt or better equipped to distinguish equivocations, to dissolve riddles, to remove scruples, and with flexible syllogisms to defend the true and impugn the false? Who more excellent in arguing that there seems no place at all for responding, and in responding that there seems no place for arguing?

The very erudite Fr. Engelgrave in a book he has composed of different emblems, at the end of the thirty-fifth, says of Suárez: Beyond infinite wisdom he merited praise in this also, to be called the Augustine of his age. That is to say: Besides Suárez being held as a man of wisdom so singular that it seemed almost infinite, he merited by it that they call him the Augustine of his age; although he merited this title not only for his letters and doctrine but also for having imitated him in virtue and charity. This Author alludes to the case I related in another part of Fr. Suárez having impeded and cut off the murmuring that someone raised in his presence, invited by the Lord Archbishop of Lisbon against a Knight, for whose honor the holy Father spoke up; and at the same time he touches on the hatred St. Augustine had for this vice of detraction, for which, to better and more completely banish it from his table, he had placed a distich in a place where it could be read by those who ate with him, which ordered that whoever murmured should rise immediately from it if he did not fall silent or if he wanted to speak ill of the absent. The verses were:

Whoever loves to gnaw with words the life of the absent, Let him know this table is forbidden to him.

The most learned Fr. Rodrigo de Arriaga, most famous Writer for his great books of Philosophy and Theology, Doctor in both faculties, who was Chancellor and Professor of Theology in the Royal, celebrated, and Caesarean University of Prague, in his new and augmented Philosophical Course, printed in Lyon, France, in the year 1669, says that the genius of Suárez was not inferior to that of Aristotle, and that as our Doctor Eximius had greater aids than the Gentile Philosopher, he could draw out and publish new truths that he and other more ancient Philosophers did not know; and the same Suárez he afterward counts among the first Doctors of this century.

The Very Reverend Fr. Francisco Annat, who was Confessor of the Most Christian King Louis XIV until, full of years and merits, he exchanged temporal life for eternal, at the beginning of his most learned treatise on Middle Knowledge, writes of Suárez: Whom all the Schools of Catholics so celebrate that they either desire to follow him as Author or glory to have him as adversary. Fr. Francisco Suárez is so celebrated a Doctor that all the Schools of Catholics respect and celebrate him in such a way that they desire to follow him as Author or glory to have him as opponent. And with reason, for of him our Alegambe wrote in his Library that he reached the summit of wisdom after having passed through and ascended the degrees of all human and Divine faculties and sciences. Through all the grades of human and also Divine disciplines he came to the summit of wisdom.

And further below the same Annat makes mention of the esteem that Paul V had for the person of Suárez and his doctrine, citing the four briefs or Apostolic letters he wrote to him, and thus says: Pope Paul V the Supreme Pontiff, in four Apostolic letters given to him, calls him Eximius Doctor and adds other honors of words, so that it sufficiently appears how much he attributes to his name and

Doctrine. For this reason the most learned Fr. Juan Ferrier, today Confessor of the Most Christian Majesty of Louis XIV, said of our great Doctor in the Treatise on the Probability of Opinions, on page seven, that Suárez was an Author or Writer so Wise and so modest that he had and merited the honor of receiving the title of Doctor from the mouth of the Roman Pontiffs.

The modesty of Suárez the very erudite Fr. Gabriel de Henao called incomparable in his tome on Middle Knowledge; he also calls our Father a man in all things and altogether most modest; and he adds that the fame of his doctrine and name has run through and filled all the world. The distinguished Jesuit Poet Fr. Juan Bautista Masculo, in the book of his Odes, in the seventh celebrates the wisdom of our great Doctor, almost discoursing through all his works, and in it makes mention of his virtues, and it is printed at the end of his life written by Fr. Eusebio Nieremberg, and says in it among other eulogies: that whoever has his protection and follows him will avoid deceits and fraudulent snares and will attain singular purity.

For this reason, speaking in his Apologetic treatise on his Theology, Fr. Honorato Fabri writes: We have a Theology perfect in all respects, which yields to no other, at least among those published by the Moderns. Would that we had a complete treatment on faith, Hope, and charity, justice, law, and other virtues, beyond Religion, and another on the first of the second part more fully according to custom, not indeed written in summary fashion.

Fr. Antonio de Balinghem calls Fr. Suárez, in the diary he made of the most holy Virgin, Sun of the Schools and resplendent Star among the devotees of Mary of the first magnitude, as his books say, these are the words of the cited Author, especially the doctrine of the Immaculate Conception he declares so learnedly that it seems he left nothing to add. Besides various proofs he brings to confirm the devotion our Doctor had with the most pure Virgin, which I omit

having placed them in the fifth part, Chapter 15, he says that this Servant of hers, to prepare to celebrate her feast days, rose two hours before the Community to have longer prayer on the greatnesses of Mary in that Mystery. Pondering this and the encomiums of so many most celebrated men and those of the first class and dignity that have been given to Suárez, I am greatly amazed that a contemporary Author of a certain order did not name him with his surname in his books, contenting himself to cite him with that of a Modern.

The most wise and religious Fr. Doctor Agustín Bernal, my Master, in the four years of Theology I heard and learned from him when he taught it in the College of Zaragoza, in the prologue of his erudite and learned tome On the Incarnation of the Divine Word, says that just as God had sent and given to the world our great Father and Apostle of the Indies St. Francis Xavier, making him Successor of the Apostle St. Thomas who suffered in them and disposing that our new Apostle convert and reduce to the Catholic Faith and fold of the Church the Island of Japan, where the other Apostle did not manage to arrive, although he had notice of it, God reserving it for Xavier: so also, the learned Father notes, the same Lord had given to the world another Francis, who is our Xuarez, so he calls and writes him, my aforementioned Master, successor of another Thomas, who is that of Aquinas, to illustrate Theology.

And my same Fr. Doctor Bernal making mention of what Surius notes in the life he wrote of the Angelic Doctor, that notwithstanding the great wisdom with which this Saint was adorned and the abundance of new doctrine he brought to light, being near to death, he said to Fray Reginald, his companion: That at that hour God had revealed to him such things, Secrets, and mysteries that in their comparison all that he had written and taught until then seemed little to him. Pondering then these words, Agustín Bernal adds and feels: That what the Angelic Doctor then saw and understood

without being able to write or teach, our Eximius afterward wrote and knew and taught, God reserving those secrets and mysteries that the world might enjoy them and they be published through the means of Suárez. If this eulogy is not greater, at least it seems to me very similar to that I related that the Fathers of St. Dominic of the Convent of Lisbon gave when, already dead, they publicly confessed that after St. Thomas there had not been in the world a greater Theologian than Fr. Doctor Suárez.

I shall place the formal words of Bernal my Preceptor, both to give more faith to what has been said and because they are so elegant and acute and of such honor and praise of Suárez, finishing the chapter with such a sweet conclusion. I was thinking, he writes, that Thomas the Apostle, this preface was made on the day of this holy Apostle, having advanced to India with the preaching of the faith, stopped there, Japan heard of but not visited, but reserved by God for Francis Xavier, who having entered and passed through Japan, died in the Chinese expedition attempted, and left by divine will to other Companions. To these explorers of the new world, Thomas the predecessor and Francis the successor, I was comparing by geometric reason Thomas another in illustrating Theology as predecessor and Francis another as successor. For I remembered that Thomas Aquinas, after he had explored the richest India of doctrine and explained it in writing, approaching happy death, drank from God such abundance of new doctrine that, witness Surius in his life, far past the middle of September, he invited Reginald his companion and said to him: Such things have been shown to me divinely that in their comparison those things I have written and taught hitherto seem to me truly small. This other Thomas I contemplated as having Francis another as successor, thus reasoning with myself and composing the whole matter with youthful festivity: Thomas the Apostle was succeeded by Francis Xavier, and Thomas Aquinas was

succeeded by Francis Xuarius. Indeed Francis Xavier followed the footsteps of Thomas the Apostle in India; Francis Xuarius followed the Theology explained by Thomas Aquinas. The Japan heard of by the Apostle dying and not visited, Xavier heard of and visited. The Theology received by Aquinas dying and not written, Xuarius received and wrote. The successor of the Apostle, Xavier, died with the Chinese expedition attempted but left to other companions, by whose expeditions others always add others; the successor of Aquinas, Xuarius, died with much other doctrine conceived in his mind but its writing left to others, who will leave new ones to others without end.

CHAPTER VII.
OF THE APPRECIATION AND ESTEEM THAT ALL WHO KNEW, SAW, OR TREATED WITH SUÁREZ HAVE MADE OF HIS GREATNESS AND EXCELLENCE

Common opinion affirms that the voice of the people is the voice of God, not because God places his voice in the people, but because the people naturally say what they feel, and feel according to what they see; and the multitude is impossible to be suborned and persuaded with hope of reward or with fears of penalties; and for this cause and reason it is held as the most reputable witness and free from all exception; and more so that in one voice a great multitude of witnesses is enclosed, which make certain proof; and when to the common voice of the people is joined the opinion of the most serious persons, such as Pontiffs, Kings, Cardinals, and Bishops, and the most learned persons, Religious, Nobles, of gray hairs and authority, and dispassionate, they make a judgment more than probable and worthy of all credence.

This then we have of Fr. Francisco Suárez, whom from his first years in Religion all who have treated and known him, his

Prelates, his Masters, his fellow Disciples and competitors, his Disciples and spiritual children, the Religious and the seculars, those of greater and lesser and even supreme authority, without any occasion having sensed a contrary opinion, giving all to our Father both in his life and after his death the honorific surname of Saint, as is drawn from what has been said until here. Because of the great concept they had of his virtue and letters, many principal and most serious Persons, both from the Kingdoms of Castile and Portugal and from others, traveled many leagues of road only to arrive to see him where he lived, wanting to know by face and treatment him whom so many knew by relation and reputation, having in that diligence and labor no other end and business than to see and know him, taking as good employment and fruit of their journey and weariness to be able to boast, being in their homelands, that in Spain they had seen Fr. Suárez and the prodigy and oracle of these centuries, which was the Title with which Foreigners named him.

Speaking of this, Fr. Juan Eusebio Nieremberg in his life says: There was no Prince in Spain, secular or Ecclesiastical, who did not hold in great veneration and appreciation the virtue and wisdom of Suárez, going to see him from many parts of Spain and even outside it, some calling him oracle, and others prodigy of this century. Alegambe adds that some called him Light of Philosophy and Theology, and others Coryphaeus of Theologian Doctors, and others Giant of this century in Scholastic matters and points.

The two times that Fr. Suárez was in Rome, the most serious Cardinals and Princes of that Court made very great instance to him, and the last time the same Pontiff Paul V himself, as we saw, that he remain there, to have there such a distinguished man to consult in their doubts and business, and that with his qualities of Doctrine and virtue he might be a great ornament of that holy City. The same diligence the Great Lords of the Court of Spain made with him when

on occasion of some serious business he had to come to it; but he, as truly humble and esteemer of retirement and study, never, as we saw in the fifth part, yielded to their pleas and instances. Which those whom God calls and gives talent to write for the good and utility of the Church and of souls must principally do, for one cannot adequately attend to many things.

The twenty years he taught in Coimbra in the Chair of Prima were with such veneration and esteem of his sanctity and letters that, hanging on his mouth and Tongue, a great number of Students and other hearers, who came not only from that Kingdom of Portugal but from others to be his Disciples, heard him with such quiet and silence, modesty and composure, that they never stamped their feet at him, nor made or moved the least noise, quite against the inclination and natural restlessness of youth and the custom so used and received by it, if such licentious abuse can be so called, in all Universities with the Masters. The greater part of these hearers was of the most Noble of Portugal, for Theology, as the most noble faculty and the highest, asks for noble dwelling and clear understanding; he who, taking the principal and ecclesiastical state, leaves it for other faculties, does not choose what is most useful and accurate. The rest consisted of Religious of almost all the sacred orders there are in Coimbra; both groups, while Fr. Suárez lived, boasted of having such a Master, and those who now live boast of having had him.

The Fr. Assistant Gaspar de Gouveia, speaking of this his holy Preceptor in the notices he wrote to me from Rome, says the following: The esteem in which he was held by the greatest of the Kingdom of Portugal was much, and various have I heard speak of him as of an oracle of wisdom and as of a Saint who was at the Altars; especially I remember that a few years after his death, being in our College of Braga, the Archbishop of that City Don Alonso Hurtado de Mendoza, who held the greatest posts of that Kingdom, coming to

the point of making mention of Fr. Suárez, he made it with such reverence that it seems to me he removed his cap from his head and his eyes filled with tears when saying: Fr. Master Francisco Suárez of good memory. This that serious witness affirms, signed by his hand and name.

The Doctors and the others in the most intricate points and most difficult that occurred to them in the matters they treated, giving him both in particular and in public the title of common Master of all and even of all the World, the Rectors of Universities, the Presidents of Councils and Audiences, the Communities of male and female religious, the chapters of Churches, the Assemblies of Cities, and finally the most serious persons, not only of Portugal and Spain but of Europe and even America, resorted to Fr. Doctor Suárez as to an Oracle in their doubts and difficulties, both of human law and of divine law; and nothing serious and of importance occurred that touched on the security of consciences that was not held, if the vote and opinion of this great Master approved it, as very certain and sure. Very certain and sure proof of this truth is the prudent judgment of the Catholic King Don Philip II, who in all the serious doubts that occurred in the business of his government, the first thing he commanded was that they find out what Fr. Suárez felt or judged on that point or matter, because of the esteem and superior concept he had of his wisdom and success. It was a marvelous thing to see the cases of conscience that came to him from all Spain and many other parts for whose resolution and response seemed necessary the life, study, and time of a very learned man without any other occupation. And it was also a marvelous thing to see the facility and happy success with which he resolved them, without that employment taking from him the ordinary one of his scholastic and metaphysical study, attendance at his lectures and the printing of his books, a function in itself so laborious and tedious. Clear witnesses of this truth are the

writings he has left, and which are still to be printed, of the cases and doubts he resolved, which he called Moral Counsels. This facility and success originated from our Father being so understanding and learned not only in Theology but in canon and civil law, as was pointed out.

The Students who encountered him in the streets said to one another: Do you know this Father? Well, he is a well of science and wisdom. When he arrived at Valencia and Barcelona on the journey to Rome or returning from there the second time, all pronounced: This is the celebrated man; and the Students of the University of Barcelona left the classrooms as soon as they knew that Fr. Suárez was leaving our College, which is very near that University, to see and greet him, as I learned from persons who were then in those Cities. Our Doctor well merited these honors, whose books and Doctrine have illustrated not only the Society but all the Church of God, with universal approval of all the Universities and Schools there are in it. So the erudite Fr. Alonso de Andrade, Qualifier of the supreme Council of the holy and general Inquisition, notes in Chapter 5 of the first part of the life of Fr. Francisco Aguado, Disciple of our Eximius Master, as I said in its place.

Not only did the wisest, most serious, and understanding men and the most Noble and of first magnitude make such great esteem of Suárez, but also the common people who had notice of him, who respected him so much, as the following case proves, which the cited Fr. Gouveia relates in this manner: The holy man, all are his words speaking of the Eximius Doctor and his Master, was coming one day from his lecture of Prima, which he went to give at the University, and passing through the street before arriving at the College, a poor man was complaining and lamenting, who seeing him pass went to avail himself of his protection, begging him to protect him because they wanted to imprison him for not paying five ducados

to a tavern keeper, near whose door he was. That he begged His Paternity to be willing to get her to wait for him some more time, that he would pay her fully. The Servant of God was moved to compassion and approached the house of the Tavern keeper, who in that kind was rich and of good breeding and knew the Father, who every day went by that part to teach his Chair. When the woman saw that he was entering within the door, full of great respect and reverence, she asked the Father the cause of such excessive honor as that. And when the Father said that he was going to beg her to be willing to wait for that poor man for some time until he had wherewith to pay his debt, she responded: That in no way would she agree to wait any longer, but that from that hour she pardoned him all that he owed her, for she bought more than cheaply with the pardon the honor that that man had occasioned her in making His Paternity enter her house and do her such distinguished favor. A thing that in such sort of people is of no little admiration.

All this the Fr. Gouveia says in the paper he sent me, and in it he adds that the Foreigners had and made no less esteem and concept of our great Doctor, for those who passed through the City of Coimbra, while he lived in it, went to our College to ask that they be given permission to see him, as they did in other Cities through which they passed to see what is most notable in them. There is no need to be amazed that so much honor was given and paid and such concept formed of him, and all desired to treat and know him, Suárez having been so Eximius in Doctrine and in sanctity, as is inferred from what has been narrated and from what is recounted of him in the manuscript book of the Catalogue of the holy Martyrs and other distinguished men of the Society of Jesus, which after the order of the Saints of the days is read in the Refectory of the Professed House of Rome, and likewise in various Provinces, before our Very Reverend Fr. General and the other serious Fathers and Religious of it, where

speaking of Suárez the following eulogy is placed and is read each year in the month of September, and it is as follows:

Tomorrow, the twenty-fifth of this month, in Lisbon of Portugal, Fr. Francisco Suárez, Andalusian from Granada, passed from this life to the eternal, Angel and even Cherub in understanding, with which he attained highest truths, and with them enlightened all the world, so that he is called universal Master of our age and another Augustine. In will and affection he was a Seraph, enkindling himself in the love and contemplation of his God, in which he was seen raised from the ground many times. He joined with this all the other virtues of a perfect Religious, in particular a most profound humility and low concept of himself and his things, a singular modesty, and an admirable patience and equality of spirit with the labors and persecutions he had. He died in the Professed House of Lisbon in the year 1617, near seventy years of age and of Religion fifty-four.

This is the encomiastic memory of Suárez that every year is repeated on the twenty-fourth of September, vigil of the day on which he died, before that most serious and most learned Community, whose Provost is none other than the General of our Society. This suffices for it to be understood how much truth and certainty the mentioned eulogies contain and in what concept our great Doctor must be held, when in the judgment of a Religion such as the Society of Jesus he rose to such high summit of wisdom and sanctity, and it considers in him these qualities in so elevated a degree after there has preceded an exact examination and prudent inquiry into his life, letters, and virtue, the same who saw and treated with him being witnesses of all this. From this same concept that those of the Society had of the sanctity of his life and happy passing originated the singular honor they paid to his corpse, depositing it in a special place different from the others, placed in an honorable box or coffin in the

manner I related in the fourth Part, Chapter 12; and remembering what I said there and what the Latin life recounts, which was printed a few years after the holy Father died, which was in the year 1620, as is evident and read in the Tome of the Angels at the beginning, where the following is written of the now deceased Suárez: Placed in an honorary casket with a lead plate that marked the name, age, and day of death of Suárez. I do not cease to be amazed at what a certain Author says, that having arrived in Lisbon some years ago, he asked a Sacristan Brother of the Society, who had been one for many years, where the body of Fr. Suárez was, and that the Brother responded to him that he did not know and that it must be with the others in the common burial of the other Religious of ours, inferring from this that Author that the Society itself makes little case of his sanctity.

I said that what was related caused me admiration, either because it is so manifestly false or because of the response the Brother gave him, when we grant that such narration was true, for it should be attributed to the modesty of that Sacristan, that the sepulcher of Suárez being so patent, he had not permitted his eyes to see it. It seems he imitated Bl. Louis Gonzaga of our Society, who having already lived many months in the Novitiate, still did not know the place where the Fr. Rector sat in the Refectory because of the great modesty he kept in his eyes, or St. Bernard, who having been a whole year in the room of the Novices, when he still was one, did not know if the ceiling was vaulted or of wood, and having entered the Church many times, which had many windows, he did not think there was more than one in it.

I attribute then to this modesty his having given the said response to the cited Author, for, as he is also a Religious, I do not dare to suspect that it was his invention, notwithstanding that he writes many things against Suárez that are false. Nor is the inference he makes good, that the Society made little case of the sanctity of the

Eximius Doctor in case it had not placed him in a particular post, now deceased, for we know that of the most pious and Most Eminent Cardinal, the Historians of his life relate that, being such a holy man that processes and juridical informations have already been made on the life and miracles of pious and venerable memory, in such a way that by Apostolic authority and with remissorials of the Pontiff with all the solemnities that are of law and custom, a long process was composed in Rome of what many and very illustrious witnesses, worthy of all credence, deposed and affirmed; yet those of the Society having such high concept of his sanctity, his corpse was deposited, he having asked for it before dying, in the common burial of the Fathers of the house, accommodated in a coffin, although at the end of a year it was transferred to another more decent and honorable place of the same Church by order of our Fr. General Mutio Vitelleschi, as can be seen in Chapter 5 of the sixth book of his life written by Fr. Diego Ramírez.

Let the aforesaid Author read six large tomes that have come to light of men distinguished in virtue, who although they were such, their venerable bodies are buried in common sepulture, I mean many of them, although others are buried in particular places and not among the dust of the other deceased Religious, without anyone thereby affirming that of the former the Society made little case, for this is left to the immediate superiors.

In this manner then those who knew Fr. Suárez or could know him thought and in that manner spoke; and so those who without having known him have seen his works and have had relation of his virtues speak and form such great praises of him, that it is certain that, as he and as they, all his praises, being so founded in truth and in his merits, have no shadow of flattery, but are very justly most owed to him, and even many more. For who could worthily ponder that incredible erudition of his writings, being the first who

gave beginning to this manner of writing, which those who from him have brought their works to light have imitated? Who does not wonder at the most acute perspicacity of his genius, now be it in discovering the newest questions, in them the most hidden difficulties until him neither treated nor found by any other, now in declaring and leveling them, without anything ambiguous or doubtful remaining in them in which the one who studies can stumble, even lightly, his words and resolutions being what light is in darkness? Whom does not his serious, acute, and accurate judgment in the election of his opinions admire, both in renewing the ancient and in rejecting the less certain, and the admirable order, disposition, and clarity of almost infinite things that he had in the immense capacity of his memory, joining in them with the novelty of doctrine such facility in them, and with variety and abundance of materials such facility in disposing them? And finally, who does not admire the singular and great connection he keeps and consequence among so great a number of opinions that it seems that in them themselves by their natural weight some are inferred from others, that neither study nor labor is necessary?

The same Father used to affirm on this point that he remembered more with simple reminiscence than with new study or application of memory all his conclusions and opinions and the parts and places of his writings and books in which he had disputed them. When he dictated both in the Schools to his disciples and in his room to his Scribes, he never erased a single word of what he had dictated or of what he himself had written. So much comprehension had he made of what he studied, and so clearly did that perennial fount of his genius produce the liquor of his wisdom. What he sometimes did was to change the order, placing at the beginning what he had placed at the end or the contrary, but this without erasing or altering what he had first worked on. He added that if by some extraordinary event all

his books were lost, he would dictate entirely and faithfully from memory all that he had written in them and depended on the discourse of understanding, there being so many and so varied the matters he disputed in twenty-three large or folio books that are printed, without some others that remain still to be printed, as I said in its place. This thing is so rare that his authority alone can make it believable.

This about the capacity of his rare memory, perhaps not seen until him, of his facility and success in retaining what he had once learned, I would hardly believe if someone other than Fr. Suárez deposed it; but he alone, and his being the very one who affirms it, assures me of the truth of his deposition, because of that which he professed in all his life even in lesser things, and because of the great humility and timidity with which he spoke of himself and his things; besides which those who saw and heard him in Coimbra for the space of twenty years dictate in the Schools each day more than an hour from memory to his disciples, as was touched upon in another part, would believe it without difficulty. This he also did every day in his room, dictating for the space of three hours to his Scribes, most times to two and sometimes to three, on quite different matters that had no connection with one another. And in the last years of his life he had reached such facility that, the most expeditious hand and lightest pen of his Scribes not keeping up with him, he himself wrote what he studied, and afterward gave it to them to transcribe, in order thus to fulfill the greater tasks of his study.

And accompanying such and so many qualities, such sublime wisdom, an extraordinary perfection, most profound humility, and sanctity so elevated, as has been discovered in the course of this history, it is well drawn how owed to Suárez are the eulogies they give him and the esteem made of his person and his works, his letters and virtue. But although with the aforementioned approbations the books

of Doctor Eximius received the universal applause that even without them they merited, some Aristarchus did not fail them at times, as none of great mark has failed or will fail, either because small spirits are disturbed by great bodies, or because it is a known property of truth to seek contradictions for its trophy, as it is of fortitude to love battles, although the doctrine of these will always come out as purified from the forge of contradiction as that of Jerome, Basil, and others, which in it entered and came out unharmed in their times.

But whoever with reckless daring dares or dared to throw biting words or full of sting against the person of Suárez or his writings will be for not knowing against whom they are made, as the very learned Fr. Cristóbal de Vega well notes, and for not knowing that he is a man of complete life, of great piety, religion, modesty, and purity, of singular wisdom and of such solid doctrine that it is free from any evil suspicion in all his tomes, though so many and so great, contained and given to the world, and whom all universities look upon and venerate as common Master of the universe; and that even Heaven has wished to confirm it concerning various points he treated, as also his sanctity, in the manner that will be told below.

CHAPTER VIII.
OF SOME VISIONS OR REVELATIONS CONCERNING HIS SALVATION AND GLORY

Not only did God Our Lord dispose that his great Servant Suárez be honored on earth, as is proven in the preceding chapters, but by himself, which is more and principal and the whole, he wished to show how pleasing to him were his merits and writings, now ordering that Mary Most Holy and his Divine Majesty approve and confirm them concerning various matters or difficulties, revealing their truth, now qualifying his heroic virtue with miracles and

manifesting the greater felicity of his soul, which is to have been predestined and that it is enjoying with certainty an eternal beatitude.

Wherefore although those who knew and treated with him and whoever has read his writings and understands and esteems them speak so honorably of him, the most reputable witness and the greatest is that of his distinguished holy and perfect works, which honor him and will honor him on earth while it lasts, and crowned him in Heaven, of which his face gave signs, which, as I noted in Chapter 8 of the fourth part, after the holy Father died remained so beautiful and pleasant that the last extremes of his life seemed more pledges of the eternal than representation of temporal death. Well was it seen in it and in the peaceful manner with which he expired, fulfilled in this holy man, the distinguished prophecies that God the most reputable and certain witness, for being supreme truth and infallible, communicated and made concerning his virtue and glory, manifesting to different holy persons that which he was to possess and that which he has and enjoys through his great merits, and revealing to them his salvation.

Although before speaking of this matter it must be noted that revelations and apparitions should neither be believed with facility nor denied credence with excessive stubbornness, as St. John taught, saying: Beloved, do not believe every spirit without distinction, but test the spirits whether they are of God. For according to Ecclesiasticus: He who believes easily is truly light. Which must be attended to even more reasonably in Divine revelations, which by the supreme authority of God from whom they proceed should have all faith and credence, considered on this side. But noting on the other that Satan transforms himself not a few times into an Angel of light, witness the Apostle, it also behooves that we not be immediately credulous but that we ascertain the case with discretion, lest it happen that believing what we judge celestial and

holy, we come to embrace the demon for God, and falsehood for truth, and illusion or one's own imagination for speech or revelation of the good spirit. Neither is it prudence to incur the contrary extreme, that is, that the revelation or vision never be believed, holding it as suspicious, and on hearing its name, to flee from it as from the sight of a Basilisk. For this reason St. Paul exhorts and says: Do not extinguish the Spirit. Do not wish to extinguish the gifts, graces, lights, inspirations and impulses, and the prophecies of the Holy Spirit, nor despise prophecies, which is like the lamp enkindled and resplendent in the night of this age, with our laziness and sluggishness, earthly cares, carnal desires, or also with incredulity, as if water or dust were thrown on it, for whoever extinguishes those graces, as much as in him lies, extinguishes in his heart the Holy Spirit.

And thus the law from above must be kept, that revelations be neither believed without being examined nor, examined, condemned with impiety and temerity; and the same I say of miracles, remembering what Christ says through St. Matthew: Every sin and blasphemy will be forgiven men, but blasphemy of the Spirit will not be forgiven. Which was to tell us that rarely and with difficulty does he who blasphemes against the Holy Spirit come to obtain pardon from God in this life; that Spirit is in the genitive, as is evident from the Greek word pneumatos. The Lord wished to signify to us how enormous a sin this was, and it is committed when someone calumniates clearly Divine and miraculous and pious and holy works of God, done by him for the good of men, with which he confirms the faith and truth and holiness of someone, and that such person maliciously and knowingly attributes them to the Demon. Where the Vulgate reads: Blasphemy of the Spirit, the Arabic and Syriac render: Blasphemy against the Holy Spirit. Those works, being works of the goodness and holiness of God, are attributed to the Holy

Spirit, who proceeds from the Father and the Son, by virtue of procession and Spiration, as the Theologians say, as love, goodness, holiness.

All the revelations I shall allege I can assure have been examined, for this is what the Apostle asks when he writes: Test all things; that is, examine doubtful things and those that need proof, investigation, and examination, such as visions, revelations, prophecies, whether they are true or not and conforming to Sacred Scripture and the doctrine of the Church, or whether they are prophecies or instincts or imaginations of the human spirit. For this reason St. John said: Do not believe every spirit, but test the spirits whether they are of God. Besides these revelations I shall place having been examined, as I have said, they have likewise been approved by men of much authority who have held them as true, and thus they must be judged as such, being clothed with the signs that distinguish them from false ones, and thus must be believed piously and with the human faith with which other similar ones are believed that do not rest on the Divine nor are proposed as of Catholic Faith and by the Church to the faithful, nor as yet received by the Church itself and proposed to her Children that they hold them now as conforming to truth and piety. For not with all that are true does our Mother the Church do this; she has done it, yes, with those of St. Bridget, holding them and proposing them to the Faithful as conforming to piety and authentic truth, there having preceded by order of various Pontiffs a very exact examination of them, which they entrusted to very serious and understanding men.

I shall speak first of the Revelations that God made of the salvation and glory of Suárez, considered even before he died, and of them I shall make mention, dividing them into four classes. The first will look to all who in the first three centuries die and will die in the Society of Jesus. The second, to those who in such a year, being and

persevering until death in it. The third, to those who were and lived in a certain College. And the fourth will pertain to Suárez himself alone. Which all, as they concern our Father and touch him, I shall bring both to prove the intent I carry there and for encouragement of those who live today in the Society and will live and die in it, and for spiritual consolation of the devotees and affectionate of the Eximius Doctor and of our Religion, praising God for the benefits so heaped that he deigns to do it continually.

The learned and holy Fr. Juan Eusebio Nieremberg relates the first in the life of St. Francis Borgia, whom this year the Holiness of our Most Holy Father Clement X has placed in the Catalogue of Saints, who having left and trampled all the greatest greatnesses of this world enlisted under the banner of Jesus in this his minimal and holy Society, being afterward its General. The aforesaid Author says then in that life the following: Not only did Our Lord favor the Blessed Father, St. Francis Borgia, by manifesting to him in particular his own salvation and that of a few of the Society, but by revealing to him in general the salvation of very many. I shall for this purpose do no more than relate what was said in the fifth book of the volume entitled Image of the First Century of the Society of Jesus, Chapter 8; I shall translate from Latin into the vernacular its words with all fidelity. And thus they say: His companion Brother Marcos had found Fr. St. Francis Borgia placed in prayer, and what he had rarely noticed, he found him bathed in tears that flowed from singular joy. He begs him to reveal the cause of such great consolation, and as he did not cease to press and urge him on this, finally he understood from the Father, St. Francis, this: Know, Brother Marcos, these are his words most faithfully written, that God loves the Society greatly and has granted it the mercy that anciently to the Order of St. Benedict, that in the first three hundred years none who perseveres in it until death will be condemned.

In confirmation of this revelation the same venerable Fr. Nieremberg recounts others, which it has seemed to me to mention here. A Religious of a very observant and penitent family being, he says in the cited place, gravely ill but very much in his senses and judgment, inspired by God who declared his will to him, he commanded that the Fr. Master of our Society be called, who was confessor of the Viceroy of Catalonia, for he had to speak to him. Scarcely had he entered where the sick man was when with very joyful voice he said to him: O Father, how fortunate is Your Paternity, for it has fallen to you to be of a Religion where all who die in it will enjoy eternal life! This Our Lord has declared to me and has commanded me to say it publicly.

The Father was amazed hearing this and refusing to believe such rare favor of God, attributing by his humility to the Religion of the sick man this so great privilege, for it was of harsh rigor. But the sick man replied: It is true, Father, that of my Religion very many are saved, but not all; but of the Society, all, for all who persevere in it until death will be predestined.

All this that most serious Author writes, having drawn it from the aforementioned book entitled Image of the First Century of the Society of Jesus, where are related the labors that this sacred Religion has suffered, the honors God has done it, and what it has worked in his service, good of the Church, and benefit of souls in its first centenary, which was fulfilled in the year 1640 from its foundation and confirmation. The first of these two revelations seems less universal as to the circumstance of time than the second, for this affirms without determining years or centuries that all who persevere in the Society until death will be saved, predicting that all who are thus constant will be predestined; but that one, which God made to St. Francis Borgia, only spoke of those who persevere in it in the first three hundred years, for which to arrive at them, one hundred sixty-

nine are still lacking. But when we grant that the second was not to be understood except of those who then lived in the Society when that holy sick Religious had it and published it, both the one and the other prove the salvation of our Father, who died in the first century of the Society, as was said, and was in it when the Lord made and communicated to the said Religious the revelation I have related.

Fr. Francisco Cachupín also makes the point in Chapter 12 of the first book of the life of Venerable Fr. Luis de la Puente, speaking of one his spiritual son, Fr. Miguel Soler, of whom the same holy Fr. de la Puente said and gave this glorious testimony: I hold as certain that Fr. Soler is one of the persons of greatest sanctity and merits before Our Lord that his holy Church has alive today. This then so holy Jesuit asked Fr. Miguel de Oreña, Provincial of the Society of Jesus in the Province of Castile, from whom the said Fr. Cachupín learned it, if there were in that Province any tempted ones. He responded to him that there were some. Then with great fervor and asseveration that great Servant of the Lord said to him: Well give them to me, Your Reverence, persevering in the Society, and I will give them to you saved. And from the manner with which the holy Father said it, the Fr. Provincial gathered that he not only commended to God the perseverance of his Brothers but also that he had had some illumination from Heaven concerning this point, that those who died in the Society were saved. Our Fr. Suárez was still alive when Fr. Miguel Soler burst forth in those words, for he was very measured in them and detained in his asseverations, for he died on April 20, 1615, and Fr. Suárez on September 25, 1617.

CHAPTER IX.
OF OTHER GENERAL AND PARTICULAR REVELATIONS THAT PROVE THE SAME ARGUMENT AND TRUTH

I support in this the argument of the past chapter, so that it may be discovered how certain it is, adding here what one can morally and humanly speaking, and I shall say of the Eximius Doctor, his holy life and death already proposed, the having saved himself, our Father, and how piously it must be believed that he is enjoying the clear vision of the Lord through the mentioned revelations and through those that must be related, of which the one that will hold the first place is very similar to that which was placed in the preceding chapter, although it happened in a different City and region, and it happened in this manner:

In a Monastery of very observant and penitent Religious of Milan there was one among them very holy and held as such. This Brother was brother of a Father of the Society who lived in the professed house of the same City. God sent him an illness that ended his life, and being already in the trance of death, he begged his Prelate to be so good as to have his Brother, the Jesuit, called, for he could not die until having seen and spoken with him, for this was the will of God. They went to seek him at the house, signifying to him the desire his religious Brother had to see him in that article. Having received permission from the Fr. Provost, he arrived at the convent, entered the cell of the sick man. Immediately he, enkindled all like coals and rising up in his bed, having called his Brother, embraced him and said: That he give infinite thanks to God for the state and rule to which he had called him, for he made him know that of his Order some were condemned, but of the Society none of those who persevered in it would be lost. And turning to the Religious of his Monastery who were present there, he said to them: Fathers, pardon me if I say this, for I can do no other, for God commanded me to. Having said these words, he took leave of his Brother and of the other Religious of his Community who assisted him, and composed in his cot, he gave his soul to his Creator, leaving all very amazed and the Father very

consoled by so great a favor God did to his holy Religion, the Society, and returned home, he recounted to his Superior what had happened.

This case the same Fr. Superior or Provost of the professed house of Milan afterward related to a Cleric called Juan Lamata, who was Rector or Parish Priest of Crezel, a place that belongs to the College of the Society of Jesus of Barcelona, and this Priest or Pastor to Fr. Juan Bautista Viver of our Society, who has been Rector of this College and is today, and of others, and many years in that of Girona, Master of Novices likewise, and he himself gave it to me written by his hand, whose relation and writing is in my possession. I pass over in silence the name of the Religion, which also came to my notice, for just respects. I only say, for greater confirmation of the truth, that I have read its general history, which had not yet come to light when the said Religious had that Revelation, and I find in it, and that its Author recounts, of some, although few, who were condemned, for no one in this life is secure, although most are saved, and very many, and even of these almost all, the greater part, go to Heaven without touching Purgatory. To which is added what the same Priest related to the aforesaid Fr. Juan Bautista Viver, that on a certain occasion speaking with a lay Friar of that same holy Order, a great Servant of the Lord, he asked him if he judged it to be true what that other Religious of the convent of Milan had affirmed, that all who died in the Society were saved. The holy Lay Brother responded to him, this one resided in Barcelona, where that cleric had this conversation with him, treating of the things of the Society, that yes, that it was very great truth, assuring him with much certainty that the related case happened and the revelation, as I recount, with which this good Religious gave to understand to the Reverend Juan Lamata that he had had the same revelation that God made to that other of his same order who called his Brother of the Society before dying to tell him his own, as was said above.

The aforementioned subject is likewise fortified by the revelation God made to our venerable Brother Alonso Rodríguez, distinguished in virtues, miracles, and the gift of prophecy, of whose Beatification is treated today. The Reverend Fr. Francisco Colin, who was Provincial of the Society in the Province of the Philippines, recounts that one in this manner: In October of the year one thousand five hundred ninety-nine, giving thanks, the holy Brother, after having eaten in company with the greater part of the Fathers and Brothers of the College of Mallorca, where he was a resident, he looked at them all with eyes of charity, with which he had been very supplied in that meal, seeming to him Angels of Heaven, and he desired and asked God most earnestly to see himself with them at the banquet of glory, and persevering in these desires and thoughts, he heard the Lord say to him clearly: All these are to be saved, and you will see them in Heaven purer and more beautiful than they now seem to you. And not only these, but also all who today are of the Society, that is to say, persevere in it. Colin in the life of Venerable Rodríguez, book 1.

All these are words of the cited Author. Of this revelation, which I have read written in a book by the hand of the said Venerable Brother Alonso, Fr. Nieremberg also makes mention in the life of St. Francis Borgia, and the book entitled Image of the First Century of the Society of Jesus. When that holy Brother had it, our Father was already holding the Chair of Coimbra, and he was comprehended in it, for it spoke of all who in that year lived in the Society, persevering in their vocation until death, who would be saved as our Suárez did with such effort and fervor.

Let us come now to the particular revelations, and those that touch him more closely, and let the first be that which the holy martyr Fr. Martín Gutiérrez had, to whom, being Rector of the College of Salamanca, Our Lord manifested that all who at that time

lived in it were predestined for glory, as Fr. Eusebio Nieremberg relates more extensively in his life, and one of the many who at that occasion found themselves residents of it was our Suárez, spiritual son and very beloved and esteemed subject of that holy Superior, and he was one of the Predestined declared as such to his Servant by the mouth of God himself.

Very similar to this was that which the holy Fr. Baltasar Álvarez received, of whom he was also a very cherished son and spiritual disciple, as I said in another part, our Suárez, when being weeping before God some imperfections and faults of his subjects, for he wanted them most perfect, His Majesty said to him: That he not be disconsolate, for all were predestined. So Fr. Nieremberg recounts it in the cited place, and the aforementioned book of the Image of the first century of our Society.

I finish this argument with revelations and prophecies more particular and individual that looked only to our Francis and implicitly at least the sanctity and excellent glory to which God was to raise him, which were made to three holy, learned, and prudent men. These were Fr. Juan Suárez, Provincial of the Society of Jesus in the Province of Castile, the blessed Fr. Martín Gutiérrez, and the Most Illustrious Lord Don Pedro Guerrero, Archbishop of Granada.

Of the first mention was made in Chapter 6 of the first part, when against the opinion of all the Consultors he received him in the Society, saying of him that he was to be a great Master of the world, light of all the Church, and one, if not the greatest of the greatest torches or luminaries of our Religion and sacred Theology; and the same it seems he pointed out to him when, the tempest changed to calm, of which was spoken in the second part, Chapter 6, he encouraged him, exhorting him to continue his teaching, so that with his letters he might honor the Church and qualify our Society, and telling him that he had the sure protection of the Lord to succeed in

all he did, and this same he signified to the Fathers who urged him to deprive him of the Chair, advising them not to write him more on the matter, for he assured them on the part of the Lord that not only would the Society not lose credit with the letters and opinions of Suárez, but it would gain through him alone in all the world greater luster, esteem, and honor than through any other, as can be seen in the places I leave cited, and that it was his charge to favor him.

Of the distinguished Martyr and venerable Fr. Martín Gutiérrez I spoke in the first part, Chapter 11, where we saw how, being Superior of Suárez, on an occasion when he desired to occupy himself all his life in the humble offices of the College and be a Coadjutor Brother, he commanded him by inspiration of God to continue his studies and to trust in the Lord, doing on his part what he could, saying many times of him to others, when he was still a Student and could not learn, that God through him was to illustrate his holy Church notably and in the same manner honor the Society; and on another occasion, when he was hearing Theology, he predicted of him that Our Lord was raising him for a great Doctor of the Church, defender of the Faith, universal Master of all sacred Theology, and glory of our Religion, as was related in Chapter 17 of the first part. And in Chapter 18 of this same I alleged the testimony of the holy Archbishop of Granada, who having attended the Act that Suárez defended in it, being a Brother Student, said to the Fathers of the College that he was to be one of the most distinguished columns of the Church, of as many as it has had in all ages, and speaking with Suárez himself, told him to employ his great talent in service of the Church, for he hoped he would be for the glory of the Lord himself, honor of the Society and of his homeland and of all Spain, and benefit of all Christendom.

The aforementioned holy men having then prophesied of Suárez, and Our Lord having revealed to them, that he was to be a

great Doctor and not of the least of the Church, it is well seen that they predicted likewise of him that he was to be distinguished in sanctity and glory in Heaven, and that he would work in himself what he was to teach to others, being fulfilled in him that of the Prophet Daniel cited in another part, that such will shine like stars in perpetual eternities, and what Christ said: He who does and teaches, this one will be called great in the kingdom of Heaven; and for having been a Doctor who so dedicated himself to publishing the praises of Mary Most Holy, in defending her Immaculate Conception and the grace and glory hers above all pure rational creatures, and in imitating her heroic virtues, for already Ecclesiasticus said of such Doctors and Writers who employ themselves in manifesting her eulogies, speaking in the person of such a sovereign Queen: Those who elucidate me will have eternal life. Which words speak of the aureole of Doctors that will adorn those who occupy themselves in the said works, writing the encomiums of Mary, according to the opinion of some, and Pelbartus says they will have in Heaven a particular insignia by which they will be distinguished from the other Blessed.

How true the said prophecies or revelations have been, no one is ignorant who has read this history attentively and what remains still to write, for I have extended myself in them both to reveal how mistaken some have gone and how badly informed they have been, not having the concept nor speaking with the respect owed to a man so Learned and so holy and of whose salvation and glory there are so many arguments and signs, for not knowing the heroic virtue of this great Doctor and Father, nor knowing all that was in his favor, as also to show in what manner God honors those who serve him and his infinite Goodness seeks to advance perseverance in the Society of his Son to those who are of it, so that it may be seen that men foolishly fail to serve him to serve the world, where to certain labors correspond doubtful rewards, to long toils and of many years, scanty

and instantaneous recompenses, to dangers of life, mercies that at times are risks of losing not only that of the body but even that of the soul.

CHAPTER X.
OF THE REVELATIONS AND VISIONS THAT GOD HAS MADE OF THE SALVATION AND GLORY OF SUÁREZ AFTER HIS DEATH

The testimonies alleged were sufficient and even more than sufficient, being so clear and reputable, beyond the greater, most principal, and most sure, which was the distinguished life in sanctity and so pure in body and soul of our distinguished Doctor, to make us certain of the glory he possesses in the Empyrean, this being the most sure pledge of the truth of the revelations related and that we shall relate, as whoever reads and ponders it attentively will judge. But inasmuch as the preceding ones were all or almost all made when he lived, I shall touch on others that establish the same intent and argument, made after his holy death, and most of them speak of him alone. Some pertain to the others also of our Religion.

The venerable Virgin Doña Marina de Escobar had the one that is universal and recounted in the fourth book of her life, where she says that in February of the year 1621, some years after the holy and happy death of Fr. Suárez, God showed her in a rapture or vision such multitude of Religious of the Society of Jesus in the celestial Jerusalem that it seemed to her not possible that more had passed from this life than those she had seen there in the space of the eighty years that at that time were counted since its foundation, and that Our Lord gave her to understand that no more had passed from this life than those she had seen there, although he did not tell her clearly, these are her words, but like one who did not wish to finish declaring

himself, for it does not suit, the same holy Lady adds, or because it is not his will. When God did this favor to this venerable Lady, three years before Fr. Suárez had left this miserable and mortal life, and he was in that holy Company enjoying God Our Lord, who wished to say to the distinguished Virgin Doña Marina de Escobar on that occasion, as her holy Confessor, spiritual Father and Historian, Luis de la Puente notes, That all who until then had died in the Society had gone to his celestial Kingdom. This is of no small consolation and encouragement for those of us who now live and hope to arrive where our Brothers arrived. Nor do I believe there is anyone of the Society who would not be consoled and confirmed in his vocation, aided by Divine grace, with such hopes, and who would not suffer the harshness of religious observance with joy, persevering until the end in his institute and Religion. For although all that has been said has no more credence than that which a human faith can give, this alone suffices to encourage the heart for great difficulties, which should be passed through to assure salvation one point.

Who Doña Marina de Escobar has been, besides what her marvelous and cited life in this book proclaims, was preached in her panegyric, which the Very Reverend Fr. Presentado Fray Francisco de Peralta of the Order of Preachers said and printed in Valladolid the same year this great Servant of the Lord died, which was 1633, where he says and calls her: Oracle of the consultations of heaven, the sacred asylum for the wrath of God, the support of heroic virtue, the Mistress of spirit, the Venerated of the Wise, the admired of the virtuous, and the strong wall of her illustrious City of Valladolid. Without these he makes and weaves other eulogies of her in the same Sermon, the said Fr. Presentado, Reader of Scholastic Theology in the Province of Spain and before Titular Preacher at the Court of Madrid.

The other universal and common revelation that spoke of the glory Suárez enjoys in Heaven and of the salvation of the others who persevere in the Society until death is that which that lay Religious had, of whom I made mention in the past chapter, and manifested some years after that which I left off relating of the Venerable Virgin Doña Marina de Escobar, to the Parish Priest of Crezel, Juan Lamata, to whom the same holy Friar, speaking with him about forty years ago, more or less, and treating of the greatnesses of the Society, its sanctity and observance, of the Saints it had, after having told him they were many and very great, made special mention to him of two: of Venerable Brother Juan Berchmans, who died having finished the Course of Arts, and of Fr. Francisco Suárez. Of the first he said he was a very great Saint and very elevated in glory in heaven, and that they had not well known the virtue and sanctity of this holy Brother, who had much more than appeared. This that good Religious affirmed, not having before seen or known the said holy Brother, but how much truth the related testimony contains, God publishes with the miracles he works through the intercession of our Venerable Juan Berchmans, whose life is printed in Italian and Castilian.

The second Jesuit was our Father, of whom that Priest asked him how they did not canonize a man so wise and so holy. To which the same Religious said and responded to him: That now it did not suit, that he not lose care, that in his time God would raise him up, that his Divine Majesty had him set aside for great things and for a time when he would be more esteemed and venerated than he was then. All this that that Servant of God said to the said Parish Priest Juan Lamata, he related to the Reverend Fr. Juan Bautista Viver, and he to me, and I have it also written by his hand in my possession. With how much foundation one can presume that those words have been prophetic, his holy and penitent life and the different favors he received from the Lord give us. The same Priest saw him one day

enkindled all like coals and two cubits raised from the earth in the air in the Church of his own Convent. And what he wished, in my view, to signify in them and say tacitly was that Suárez would come to be Canonized in the holy Church, without other honors he would have before, of which some are beginning to be fulfilled and are being given to him, as can be inferred from what has been touched on and remains still to say.

The same thing that tacitly and implicitly that holy Religious said, explicitly and clearly a great Servant of his understood from God Our Lord, some years ago, being in prayer, in which she saw with the eyes of her soul in Heaven a Venerable man in an elevated and honorable position, and she knew with the light God gave her that it was Fr. Francisco Suárez, and his Majesty said to her, speaking of the same holy Doctor: That he would come to be Canonized and honored and distinguished in miracles. And on another occasion St. John the Baptist appeared to her in company with Fr. Suárez, and the Precursor of Christ speaking to her of the same Father and Eximius Doctor said: This one will be Canonized. This person is accustomed to have a very elevated prayer, and in it she is much visited by the Lord with extraordinary mercies. He has endowed her with singular purity; she is very humble, fearful, recollected, and timid, and in her spirit are found all the indications that Fr. Luis de la Puente brings and sums up in the introduction he makes to the life he wrote of Doña Marina de Escobar in Section 1, to know when a spirit is of God, guided by him, good and not bad, true and not feigned, and free from all illusion and deception of the Demon and alien to one's own imagination, which are the motives that learned, prudent, and pious men require and can desire to know and believe with human faith that a soul is favored and cherished by God, who was always admirable in his Saints and in those who serve him with singular purity and fervor, and such is this one of whom we have spoken and

will speak in other revelations or visions that I am relating here for proof of the argument I carry.

Nor is it a new thing for Our Lord to reveal the Canonizations of some Saints years before they happen. Of St. Vincent Ferrer it is recounted that he himself said that Callistus III was to Canonize him when he was not yet a Priest and was called Don Alonso de Borja, and that before him would be placed in the Catalogue of Saints St. Bernardine of Siena, whom Nicholas V placed, and all was fulfilled, as also his having prophesied of himself, St. Francis of Paula, that Leo X would give him the same honor, as is related in the lives of these Saints. And to the Venerable Virgin Doña Marina de Escobar, Our Lord revealed the Canonization of our Fr. St. Ignatius many years before he was beatified, as is read in book 1, Chapter 14, Section 1 of her life.

We can add in confirmation of the argument touched on above what that great Servant of God and Apostolic man, honor of this Town and of the clerical state, Doctor Antonio Sampso or Sampson, used to say of Fr. Suárez: That in time to come they would speak of him in another manner. This the said Servant of God affirmed when he heard speaking not as justly as was right some emulators of the same Doctor Eximius or ignorant of his virtue and wisdom, giving to understand, it seems, that God would honor him in his Church. Although this about a Saint being canonized sooner than another, besides the ordering of Heaven, can have its bit of fortune, as St. Ambrose said of the Prophet Moses: The lot of Moses more august, of this one more prosperous. This was the observation of our very learned Catalan Jesuit Fr. Doctor Jaime Puig, Qualifier of the supreme Council of the holy and General Inquisition, in the sermon he gave at the funeral rites held for Venerable Mother Sor Hipólita de Jesús Rocaberti y Soler, professed Religious of the Convent of the Angels at the foot of the Cross of the Sacred Religion of St. Dominic

of the City of Barcelona, and it is found printed in the first tome of the spiritual treatises that that Servant of God wrote and was printed in that City in the year 1643.

One day of the Immaculate Conception of Our Lady, that same Person also saw with interior eyes Fr. Francisco Suárez dressed in the habit of the Society and the Most Holy Virgin, and heard her saying of him, speaking: This is my Father; and she understood that she honored him in this manner forming these words for our Doctor Eximius having so solidly and efficaciously defended the point of her Immaculate Conception in the first instant of her physical and real being, and for other things he did and labored in honor of the same Most Holy Virgin. Without this, the sovereign Princess has appeared to her various times accompanied by our Father, and told her that she came in his Company for having been a Virgin and for the devotion he had had to her in life. And it must be noted that the said person knew nothing of that, that is, that he had preserved Virginity, Suárez, as was proven in its place, and defended that mystery of the Immaculate Conception, but that Our Lord gave her to understand it on that occasion, as the rest implicitly, that he had labored in honor of his Most Holy Mother, as was pointed out in another part.

Nor should anyone find it strange or be amazed that the most pure Virgin used those words speaking of Suárez, her devout Chaplain and Servant, and taking them in a spiritual sense, when her blessed Son Christ, our good, took in his Divine mouth other similar ones, calling in the same sense Brother, Sister, and Mother his whoever does the will of his celestial Father, saying through St. Matthew, Chapter 12: Whoever does the will of my Father who is in heaven, he himself is my brother and sister and mother. Which, St. Gregory the Great explains, I say: Brother, Sisters, for among the Faithful, the men are Brothers of Jesus and Sisters the women, inasmuch as the Christian man or woman who obeys God is adoptive

Brother or Sister of Jesus Christ, for being by grace adoptive Son of God the Father himself; and that same Faithful is called and is Mother of Christ Our Lord, for as the cited St. Gregory declares in Homily 3 on the Gospel, he spiritually begets in himself and in others Jesus, teaching, exhorting, or counseling. But you should know, the holy Doctor of the Church writes, that whoever is brother and sister of Christ by believing becomes mother by preaching. For as if he begets the Lord when he pours him into the heart of the hearer, he becomes his mother if through his voice love of the Lord is generated in the mind of the neighbor.

Well, if it is said and is in a spiritual sense Mother of Christ whoever preaches him or infuses his love into the heart of the neighbor and procures his honor and greater glory, with reason in this same sense and with truth could the Most Holy Virgin say and affirm that he was her Father, the Eximius Doctor, for having so much with his writings and words sought her glory, honor, and purity, not only defending and proving her purity always Virgin but also patronizing and advancing and strengthening with his voice and also with his pen, with his pious affection and acute genius, and if it had been necessary with his own blood and life, her Immaculate Conception and the fullness of grace and greater glory that God communicated to her, conquering in them all pure just creatures, though taken or considered together, without other excellences of the same great Lady that are venerated and numbered in his works, infusing in the hearts of the Faithful love and devotion to such a pious Mother and Queen.

God chose St. Gabriel to announce the sovereign mystery of the Incarnation of the Divine Word to Our Lady among all the stars that shine in the Empyrean heaven; the most holy Joseph among the just of the Israelite Church as Spouse of the same most chaste Lady, so that her virginity might be hidden under the shadow of her Virgin consort; and St. John the Evangelist, his most loving disciple, among

all the Apostles and Princes of the primitive Church, to serve as consolation to this Princess of Heaven after the death of her most precious Son Jesus, who, being on the wood of the Cross, commended her to the same Virgin Apostle. To whom then on earth did the Son of the Eternal Father commend the dignity of his most loving Mother, her greater immunity, her greater grace, and her greater glory, if not to his great devotee and defender of her prerogatives, privileges, and greatnesses, the Eximius and likewise pious Doctor? For if for those three offices the Son of God chose three Virgins, he takes and chooses for this fourth charge and commends it to Suárez the Virgin, which yielded so much, and it was to look after the dignity of such Virgin of Virgins and Mother, for the honor of her Son, glory of Heaven, consolation of the universal Christian Church, and benefit and spiritual increase of the Faithful.

Four most excellent Ministers God destined from four most excellent parts of the Universe for four charges of great honor and very sublime: from Heaven, the Paranymph; from the Synagogue, the spouse; from the Church, St. John the Evangelist, Adoptive Son; and from our Society, Suárez, defender in the manner that has been proven and seen of the dignity and honor of the Mother of God. Wherefore, if as I pondered in another part, the Virgin and Martyr St. Leocadia said to St. Ildefonsus for having defended against the Heretics the perpetual Virginity of Our Lady: O Ildefonsus, through you lives the glory of my Lady! Which was to tell him that this holy Archbishop had been like Father of this sovereign Queen for having spoken up for her honor, showing with valiant arguments and reasons the faith and truth of the article that teaches her glorious and perpetual Virginity, pledge of her intact, sacrosanct, and pure body. When we find that Suárez defended not only this Virginal purity of her body but also the total purity and cleanliness of her soul, which is the most principal and of greatest esteem, consisting in the most pure

Virgin not having contracted any actual sin mortal or venial, nor even the original, freeing her with his efficacious, solid, and very pious and true doctrine from any actual and original sin, and attributing to her first among all Scholastic Doctors so much grace, which is life of the soul, and so much glory, as I have said, who must not affirm that with reason and truth he can be called and was and is, in the explained sense, Father of the Most Holy Virgin, and as she herself said and called him, appearing with him to that Servant of hers?

For it is already known that it is custom and well founded to say to him who defended us or freed us from some danger of life: That he has been for us Father, for the good office he did us, preserving our life through his means. And likewise whoever speaks up much for the honor of another who suffered notable infamy concerning the cleanliness of his blood or quality unjustly, or in any other matter, it is usually said that on such occasion he who erases that stain from him was like another Father, for the reason I touched on and for one's own honor and good name being esteemed more than life itself. Suárez having then always patronized that the Most Holy Virgin never committed or incurred any sin, not even the original, which is also death of the soul, and through it this is without grace, its life, and looked after and spoken up for so vigilantly for her honor and good fame, which he who places stain of original sin in her disfigures, and magnified so much the fullness of her glory, originated from the eminent advantages of her grace, it follows how true was that saying and praise that the Virgin Mother gave to her Servant Francis, calling him her Father and priding herself on joining so much humility with gratitude, being such a sublime Queen.

I finish this Chapter by noting what I already noted before speaking of this matter, that although credence should not be given easily to visions, and less of women, but the related ones, it seems they can piously be believed with less difficulty, both for the reasons that

have been placed and for the admirable life of our Venerable Father making such consonance with them, which was so exemplary, devout, and holy that he always merited that all venerate him as a perfect and holy man, fame that followed him constantly without break from when he entered Religion until death and endures since it among domestic and foreign, as has been proven in this part. Besides that it is a certain thing that the hand of God is not now shorter nor less liberal and open than anciently to do these favors, and that comparing them in the persons to whom they were made and of whom they were made, there is little or no reason to doubt, for, as I pointed out, the life of our Eximius Doctor was so holy, so equal, and so irreproachable, both the few years he was in the world and the many he lived in Religion, that he merited not only that glory he enjoys but to pass from the cell to Heaven, and that one can believe piously and without temerity that he had little or no purgatory, and likewise that the aforementioned apparitions and revelations were true, and those I shall recount, and what remains to the fulfillment of them will be done, for of the revelations of many Saints we have no other testimony than having been told by the person to whom they were made.

What the Reverend Fr. Master Fray Jacinto de Parra of the Sacred Religion of Preachers writes comes well here, who having narrated in the first chapter of the appendix of the life of the glorious Virgin St. Rose of St. Mary, happy and beautiful plant of the garden of the Tertiaries of the same Order, that this Saint appeared to a certain person many times in dreams, giving her to understand the happy state she possessed in Heaven, and after having spoken especially of two apparitions, notes the following: So that these visions might merit credence and it be recognized that the relation of this woman was simple and without any fiction, the experts in the matter discovered good signs, which are profound humility,

knowledge of her nothingness, tranquility and repose of spirit, spiritual joy, inflamed with new fires of Divine love, pledges that assure the truth with which she spoke.

This that learned Father and Historian says in the said life, which he restored from the Latin in which it came to light before that Saint was Canonized or beatified, to the Castilian idiom. And I add as argument of the truth of the revelations, visions, and speeches that that person has had of the glory and greatnesses of Suárez, that in her shine, I am informed, the same pledges and many others that assure us both of the truth with which she is accustomed to say in what she speaks and of that of the related favors and mercies she has received from the Lord, according to the exact examination that various learned and spiritual men have made of her spirit. Of Venerable Brother Alonso Rodríguez, Fr. Francisco Colin relates in the first book of his life, Chapter 29, that Jesus Christ Our Lord and Mary Most Holy his Mother signified to him how after his death his ashes and memorials would be of much veneration to all the Kingdom of Mallorca. For this they showed it to him compiled in like a brief map, in which from a simple view he saw all there is to see and admire in that golden Island. And having it thus present, God said to him: Do you see that land, Towns, places, well know that after you die you will be famous in it and will work with my arm many and great miracles.

How well this revelation and prophecy has been fulfilled, the same Author proves, which it is not for me to show but to note, and with this strengthen more what I have touched on, that as we can believe piously and likewise it was the same as telling him that he would come to be held as a Saint in the Church militant, supposing he would be in the triumphant, and so it is confirmed, for Urban VIII having been informed of his rare virtues, holy life, and continuous miracles he works through his means, issued in the form customarily the Rescript in order to his Beatification and Canonization.

Wherefore just as Our Lord through his Goodness and to encourage his Servants reveals similar favors to them and gives grace that they not become vain, as humble, so also he communicates to other pure souls, speaking of his other Servants now deceased, for greater honor and glory his.

CHAPTER XI.
HEAVEN CONFIRMS THE TRUTH OF THE DOCTRINE OF SUÁREZ CONCERNING SOME OPINIONS OR THEOLOGICAL POINTS

Every purely human testimony and coming from a man of this life, like a particular Doctor, however serious he may be and of much weight and credence, must yield, being earthly and fallible, to that which God gives or a person who enjoys his vision, for being infallible and unable to err. We shall now ponder, without what has been touched upon, in what manner Heaven itself has wished to vouch for his exemplary deeds and his wisdom. And for support of this I avail myself first of what I related in the first part, Chapter 15, where I said how the Most Holy Virgin came to thank him for the service and labor he did and took concerning that point he wrote and defended in the Greater Act of Salamanca, that this sovereign Lady exceeded in grace and glory all the holy Angels and pure men considered together. But as the glories of Mothers redound greatly in those of the Sons, and those of the most pure Virgin, God holds as so especially his own, for being so especially his Mother, beyond that all good flows from him, he himself also wished to qualify the truth of this opinion and proposition so particular and proper to Suárez, after he had given it to print, showing it to a very beloved Spouse of his, who is the Venerable Virgin Doña Marina de Escobar, already mentioned in this and well known for her rare sanctity, miracles she

has worked, and singular favors she received from God, spiritual daughter of our Society.

This great Servant of the Lord then in a revelation she relates in Chapter 22 of the fifth book of her life, which she herself wrote by order of God and her Confessors, and which was arranged by the one who most treated with her spirit, the holy Fr. Luis de la Puente, says the following: Being recollected with Our Lord, His Majesty ravished me in spirit, and I found myself in Heaven, and there he showed me a great and very rich book, garnished with finest gold and most precious stones, and it was open upon a lectern, and in it were stamped and drawn by the very Hands of God the mysteries of the Most Holy Trinity and most sacred Humanity of Jesus Christ Our Lord, in such a way that in that drawing and stamp they were known most highly by a mode so Divine that there is no understanding that can reach it, and then they told me, and I knew it in it: This is the book of the Wisdom of God, from which, as from a fount and copious river, flow streams of water of celestial wisdom to pure souls, and from here they will give you your part, so that with it you may do what alone you neither know nor can do.

Having seen something of the most sacred mysteries of this book, I saw coming through those celestial mansions a very ordered procession of the Blessed, dwellers of Heaven, and at the end of it came the Majesty of Jesus Christ Our Lord and his most holy Mother, and as they came they passed in their order before the celestial book. The first of the Saints who came there arrived, and turning with great reverence toward the book that was open, he delayed for a while, looking at it with great attention, and understood much in it of those Divine mysteries, but giving to understand that he could not reach or penetrate all its greatness, he shrugged his shoulders and passed on. Then in their order the others who followed did the same as the first,

and some understood more and others less, according to the wisdom that was communicated to them from that Divine fount.

After many had passed whom I did not know, others arrived whom I knew, for the Lord wished to make them known to me, and the first was the glorious St. Lawrence Martyr, who approaching with much reverence the most sacred book and looking at it with great attention, I observed that he knew of its Divine mysteries much more than the other Saints who had passed, but for all that, shrugging his shoulders like the others, he gave to understand that he could not embrace the incomprehensible height of what he was looking at. St. Lawrence having passed, the Apostle St. Peter arrived, and having made his reverence, he delayed there a little looking at the book with much attention, and he understood very much more than any of the other Saints who had passed, so much that I was amazed at such wisdom and manner of understanding those Divine Mysteries, but for all that, shrugging his shoulders like the other Saints, he passed on, giving to understand that he did not reach all its greatness.

Afterward the most sacred Virgin Our Lady arrived and approached with most profound reverence the book, looking at it for a while with very great attention, and she knew the Divine mysteries much more highly than all the Saints together who had passed, but making her manner of shrugging, like one who did not comprehend all its greatness, she passed on; and the Majesty of Jesus Christ Our Lord arrived, who turned to the Most Sacred Book and looked at it, and then he understood and comprehended most perfectly all the mysteries that were there, and passed on without shrugging or giving sign of not having known entirely all its incomprehensible greatness, but rather gave to understand that he comprehended them as Lord and Master of the work, in whose Divine breast and most sacred Person they had been worked and were enclosed. After Christ Our Lord had passed, all that procession of Saints arrived at their place of

peace, rest, and eternal glory in company with the Virgin Our Lady and the Majesty of her most sacred Son, God and Our Lord.

This is the vision that God showed to holy Doña Marina de Escobar, in which he manifested the truth of Suárez's proposed opinion of the grace and glory of Our Lady, which he so solidly, though newly, advanced, defended, and published, the Lord revealing to the said Servant of his that the Queen of the Angels knew more of that book of the Wisdom of God than all the other Saints of Heaven. So her venerable spiritual Father, Luis de la Puente, feels and interprets, writing on this revelation these words: What she says here, Doña Marina, of the Most Sacred Virgin, that she knew more of that book than all the Saints together, is very conformable to the opinion that I hold as very true, and Fr. Francisco Suárez proves it very extensively in his second tome on the third part of St. Thomas, that this sovereign Queen has greater grace and glory than all the Angels and Saints that there are and will be in Heaven, together. This that famous Author says. The same holy Woman says in book 3 of her life, Chapter 8, Section 1, that in a vision God communicated to her, she saw the Most Holy Virgin more elevated in Heaven than the other holy Angels; and in Chapter 11 of the same book, Section 5, she affirms that God showed and taught her that Our Lady enjoyed Beatitude more than all the other Saints, Angels and pure men, of all of whom she had spoken before, and with extraordinary advantages. O most happy doctrine of Suárez, in whose support you have approving you God himself and his most wise Mother. And if as the Divine Majesty gave to understand to that Servant of his that from the book of his Wisdom, as from a fount and copious river, flow streams of water of celestial wisdom to pure souls, and of it he offered that he would give her her part through the revelations and visions she had, as the same Fr. de la Puente interprets, with reason we can infer that no small part came to Suárez from that book, since besides

the favors the Lord did him, as was pointed out in various Places of this History and even others will be seen, and graces he communicated to him, he had and attained such singular doctrine and such profound knowledge and so much of the Divine mysteries and works of God as are seen in his volumes, an indication of the notable and great purity of his soul, for the greater this is, the more streams of water of celestial wisdom are infused to it, for purity of life, as Cassian said, opens the eyes that look upon God, and to the eyes from which God is not hidden, neither will his things be hidden from them, nor the secrets of his histories. And thus the Student or Master who wishes to enter into the Divine Scriptures and true opinions should apply his labors more to removing sins than to seeing commentaries and Authors, to uprooting passions more than to turning over codices.

Concerning the aforementioned vision it must be noted that although the soul of Christ Our Lord, being a creature, does not comprehend all that is enclosed in the book of the infinite Wisdom of God, for the Creator cannot be comprehended by creatures, which are limited and finite, but the Person of Christ our good sees and comprehends all for being also infinite God. And in this way what this vision says is understood, although modern Doctors do not lack who say that the soul of Christ our Redeemer knows all the things that this book encloses, but this is not sufficient for it to be said to comprehend God, for he does not see him with the mode of infinite clarity with which God sees himself. It must also be noted that although the grace of Mary Most Holy is so great, it is much inferior to the habitual or accidental grace that the soul of Christ possesses, which Fr. Doctor Agustín Bernal, my Master, feels and proves to be actually infinite in his tome On the Incarnation of the Divine Word.

But Heaven has not only wished to honor the Eximius Doctor, vouching for his doctrine in order to the aforementioned

opinion, but also respecting others, among which must be counted that which he taught being in Valladolid to his Disciples, being he one of the first Authors of the Society who defended and printed it, when it was not yet so authorized by the Roman Pontiffs. This is the pious and true one that affirms that Our Lady was conceived without original sin in the first instant of her real and physical being. The truth of this doctrine, after our great Master taught it, God revealed and confirmed with various revelations, which for not being long I omit. Whoever wishes to see them will find them in the life of the cited Doña Marina de Escobar, to whom St. Thomas said on a certain occasion that those who had the contrary and less pious opinion, believing that the Most Holy Virgin had been conceived in original guilt, did not do the said holy and Angelic Doctor any service in this, nor did they give him any honor. This vision occurred in the month of December of the year 1616.

I shall not omit, however, for the glory of the same Virgin Mother and to qualify this doctrine of our great Doctor, that which the same Fr. Luis de la Puente brings in the first tome he wrote on the Canticles, which the Lord made to a devout soul, without declaring who it is, with this simile. If a King, God said to her, to a very beloved daughter, just finished dressing and adorning her with precious and brilliant garments, saw her return weeping because stumbling on the road she fell in a mud puddle, getting herself as they say covered with mud, and to console the princess, with love said to her: Cease, daughter, your tears, for immediately they will take off those stained garments and dress you in other very precious and rich ones, and with effect in his presence it was executed thus, who doubts but that all would judge this as signs of great favor and love? But if the King her Father, advancing and preventing the danger, in person wished to accompany her, and at the time she was going to fall, he himself gave her his hand so that she would not fall, freeing her from that danger,

greater without doubt would be this second favor and the signs of his love. Well, this second is what God King and Lord of Heaven and earth did with the most beloved Daughter he has had or will have, preventing her so that she would not fall or be stained with the common stain of original sin.

The person to whom God made this revelation and gave the aforesaid comparison was the same distinguished and Venerable Virgin Doña Marina de Escobar, as is evident from book 4 of her life, Chapter 28, Section 1, where the cited Fr. de la Puente, her Confessor, relates it. When it was printed on the Canticles, her name was passed over in silence because that Servant of God had not yet died. To this same one Our Lady said, as is recounted in the cited place Section 2, treating of the mystery of her Immaculate Conception: I make you know that I esteemed more the mercy of not having been for one moment in sin and disgrace of God than of his having taken me for his Mother. With which words the Most Holy Virgin approved the doctrine or admonition that our Eximius Master left us written, that if option had been given to this Celestial Princess of those two excellences and prerogatives, sooner and more quickly would she have chosen to lack the Divine Maternity than to incur for a single instant in original sin or venial.

Likewise the opinion that Fr. Suárez taught, that the Most Holy Virgin had perfect use of reason from the first instant of her Immaculate Conception, and that she never lost it but that it was permanent and lasted her all her life even in the womb of her Mother St. Anne, which is against what some very serious Theologian Authors had written, God also deigned to reveal its truth to the aforementioned Virgin Doña Marina de Escobar, giving her to understand through a holy Angel that from childhood that great Lady had had that use of reason and great wisdom and light of God. This was on the day of her Nativity, when she saw her as a newborn

Girl in the arms of St. Anne, and another time it was revealed to her in the same manner in the year 1623, so beautiful and fair and with such superabundant merits that at that age she had, that it seemed to her, as she herself writes, that they were much greater even then than the merits of all the other Saints together.

I pass over in silence, so as not to repeat what I said in the third part, Chapter 5, of what happened to Clement VIII reading the tome of the Opuscula of our Eximius Doctor, and of what the holy Cardinal Roberto Bellarmino prophesied and predicted to His Holiness, for all seems a great and singular vouching for the sound doctrine of that book and the argument of which he treated, which will be strengthened more with what I shall narrate in the following chapters.

I only add here that in that difference that occurred between the Sacred Religion of St. Dominic and the Society concerning the opinions of the manner in which the aids of grace are given, each Religion claiming with good zeal that its opinion was more true and more suitable to save what the Catholic Faith teaches us of the efficacy of Divine grace and the liberty of our free will, the Society was the one accused or denounced for its opinion before the Apostolic See, and for this reason suffered greater difficulties. And thus the venerable Doña Marina de Escobar, as such a spiritual daughter of our Religion, turned to Our Lord with great earnestness that he remedy it, and she herself says in the fourth book of her life, Chapter 18, Section 1, that supplicating God insistently for this business, she remained with great hopes that it would have a good outcome. And another time, she herself writes, she had more clearly response from the Lord that the Society would not be confounded in such differences and that the truth would have its place. This happened in the year 1600 and in 1603. And the outcome until now has revealed that the response was true, as the holy Fr. Luis de la

Puente, her Historian and Confessor, notes in the cited place. For in the year 1608 there was published in the Universities of Spain the Decree of the Holiness of Paul V, in which he commanded that each Religion may freely defend its opinion, without one censuring the opinion of the other. In the future we all must render and subject ourselves to what the Supreme Pontiff determines, for his determination in these matters is certain by the assistance he has from the Holy Spirit not to err in matters of Faith that he determines.

Finally it seems that Heaven itself wished to confirm the innocence of Suárez and his doctrine concerning the point touched on in Chapter 7 of the third Part, punishing him who had falsely accused him of the crime of heresy when he was in Rome, in the manner I said there, for to touch the Servants of God unjustly and evilly is to touch the apple of his eyes, as he himself affirmed through Zechariah: He who touches you touches the apple of my eye. And he who offends them is accustomed even in this life to experience the penalty, as passed through it in punishment of the testimony he had raised against Suárez, that false Accuser, dying almost suddenly without receiving sacramental absolution. Another similar punishment came upon a barber workman, a free and restless young man, who on many occasions that fell to him, and he even sought some, to shave Venerable Brother Alonso Rodríguez, when there was shaving, to test if he could draw from him some sign of impatience and feeling, gave him pinches and tugs, without ceasing to carry forward his diabolical instinct, warned by one of his companions and reprehended for that cruelty. But although the holy Brother always suffered with invincible patience the tests he made on his head and face by that unreasonable youth, without those of the house ever noticing it, God remedied it by permitting that in a quarrel they gave the young man a wound that maimed his right arm, with which he wounded the patient Religious, and afterward having gone to Italy so

as not to live safe in Mallorca, where that happened, another dispute was engaged in which the miserable one was left dead by stabbings, in punishment without doubt of his inconsiderate daring, as Fr. Colin notes in the life of the said Venerable Brother, whom, as I said in another part, God rewarded for his patience in the same year as Suárez, both dying and their souls flying to Heaven in 1617, in September this one and that other in October.

For as both were such sons and resembled their holy Father and our Patriarch St. Ignatius, Our Lord wished to speak up for them and manifest their virtue and sanctity, as many years before he had done with the holy Founder of the Society, when studying in Alcalá and caring even as a secular for the benefit of souls, a Knight said against him: May I die burned if that one, pointing to St. Ignatius, does not deserve to be burned; and the same day a spark jumping into a barrel of gunpowder and the powder catching that Knight, the fire burned him all and he died without confession, the same fire declaring the innocence of the Saint and that to die burned only that one deserved whom the fire punished with the penalty he had imposed and threatened on himself. In this manner God is accustomed to avenge the disrespects done against his Saints.

But not only in the life of his Servants does God show himself zealous for their honor and defend their innocence, truth, and virtue, but also after they die, when someone calumniates them or puts stain on them or makes mockery, as the case confirms that Fr. Andrés Lucas relates in the seventh book, Chapter 16, of the life of the same St. Ignatius, of a certain Religious who in the year 1611, after the Vicar of Christ Paul V honored him, beatifying him with Sacrifices and Altars, which was in 1609, carried away by I know not what diabolical fury, let himself say shameful words of the holy Patriarch, and not content with having soiled his tongue with sayings so enormous and unworthy of his habit and profession, he cut and

sharpened his pen to stamp on paper the vituperations that his damaged breast dictated to him, if he had not been impeded by a more powerful hand. He began to write most shameful insults, and reading them he found them converted into rare praises. He returned to write, full of anger and fury, other greater reproaches, so much does a passion blind!, and he read written Divine eulogies. He returned a third time with greater annoyance and spite, and a third time the pen refused this evil, writing praises. The writer remained astonished, though not repentant; blind with passion, impatient, and bursting with pain at the eulogies he found written and read, he attempted a fourth time to write, but lest it appear that God dissimulates and delays the penalty makes the guilty one more insolent, upon forming the first letter the pen went out with violence from the fingers of his hand and flying through the air fell to the floor, and the hand that had written and attempted anew to write, impelled by another more valiant hand, gave him such a slap on the face that it made him open his eyes and return to himself. The Religious repented, asked with great submission mercy and pardon from the Saint, whom from then on he called: My Ignatius. For his greater confusion he testified to the case.

Another happened in the year 1605 when St. Ignatius was not yet canonized nor had the title of Beatified, and Doctor Don Juan Francisco Zerón de Carabajal, Canon and Dignity of that holy Church, preached it on the day of the same Saint in the holy Cathedral Church of Granada, which Sermon he printed in Granada in the year 1655. He said he was present at all that happened, and it was that exorcising a possessed Woman, a Priest of good life, Parish Priest of the Parochial of St. Stephen, called Martín Perreño, in the Church of the College of the Society of Jesus of the City of Huete, and having taken as Patrons St. Ignatius and St. Francis Xavier for the devotion he had to them and confidence that through their

intercession the possessed would be left free, though they were not, as has been said, then declared as Saints, as he attained; and to whom before the demon left her with two other companions, of these the one left through St. Francis Xavier, the other through Bl. Stanislaus, as the first through St. Ignatius, he called them Saints, saying he did it because they were in Heaven and that God commanded them to give them that surname. Four Religious, who were present at the exorcisms, of a certain order I pass over in silence, as the same Author relates, held as trick and human supposition what they had heard in praise of St. Ignatius our Father and St. Francis Xavier, judging that those of the Society had induced the woman to call them Saints and say that God commanded it and that they were, to accredit them by this means; and not only did they judge it but murmured it among themselves and said it to others of their convent. But God spoke up for the honor of his Servants, for that same night rising for Matins, the same woman appeared where they passed to the Choir, and with great astonishment of theirs she reproved them for the judgment and murmuring they had had that day, repeating to them all the words they had said and threatening them with the punishment of God. They remained equally fearful and amazed and frightened by the event, and they asked her by where she had entered the convent with doors closed and at such an unaccustomed hour? For us, the demons responded, there is no closed door; we enter through that skylight, pointing to that of the Church, which was six pikes high, and through the same she returned to leave with no less fright and admiration of the Religious, who compunctious asked pardon from the glorious Saints St. Ignatius and St. Francis Xavier; and for greater satisfaction of their fault, they published what had happened to them and deposed it juridically before an Apostolic Notary, and it was sent to Rome for the processes that were then being made for their canonizations.

When this happened to the said Religious, one of the demons had already left the body of that Woman of three that had entered it through a curse her Mother cast on her, saying: I beg God that three Demons from Hell take possession of your body. She said it and God fulfilled it, permitting that three Demons take possession of the Daughter, who made such carnage in her that they put her many times in danger of life, and finally she was left free after some time in the manner I pointed out, through intercession of those three Saints, as the same Demons confessed.

Whoever wishes to see the event more extensively, read Chapter 10 of the first part of the life of Fr. Francisco Aguado, which Fr. Alonso de Andrade wrote, and he brings it for having happened, the said Fr. Aguado being Rector of the aforesaid College of Huete. And I have narrated it so that it may be seen what God feels about speaking ill of those who in life served him and whose death was precious in his Divine eyes, though they are not yet declared as Saints of the Church, and let those who rashly speak ill of the doctrine of our Eximius Master or of his Person take warning from another's head, he having been of such heroic virtue, fearing that God will take in hand to punish them if in time they do not amend, speaking up for this such holy Son of St. Ignatius, as he looked after the honor of this his glorious Father and Patriarch; and it seems we already see it fulfilled in something, for by order of the Pontiff and the Tribunal of the Holy Inquisition some books of Authors have been prohibited, whose names I pass over in silence, who unbridledly and unjustly calumniate Suárez or his doctrine, it being so solid and so vouched for by the Christian and literary Republic. For this reason I may be permitted this digression and observation made and said to repair the detractions that malice or ignorance excites, and the harms and punishments that come and assail murmurers or those possessed by envy, if fear of them does not correct them.

CHAPTER XII.
OF THE MARVELS AND MIRACULOUS THINGS THAT GOD HAS WORKED IN THE PERSON OF SUÁREZ, EVEN WHILE LIVING, AND THROUGH HIS MEANS OR MERITS IN OTHERS

To write things of miracles or apparitions of Persons of much opinion, if they are not verified, instead of encouraging the opinion they have, they retard it and put in doubt the great things that are said of them with truth. And since it is so certain, as has been seen, that our Doctor Eximius was a person of known sanctity, example of religion, of most pure life and excellent virtues, which is the first miracle we should seek in holy persons and what we should imitate, for this reason I shall not say anything that is not qualified and very verified concerning that point, as I have procured in all else.

Having then to speak of some marvelous events that God worked in the person of Fr. Francisco Suárez and through the intercession or merits of this great Servant of his, what St. Bernard said of St. Malachy comes well: The first and greatest miracle he did was himself. For the greatest that God did in our Doctor was that tenor of life so prodigious and admirable to all who knew and treated with him, to which followed the luster of other marvels, which some Servants of the Lord have had, both worked in his person and in others through his intercession. For although ecstasies, revelations, prodigies sound more to applause to the common people and are of less esteem than humility and love of God in themselves, they are nonetheless precious jewels with which His Majesty is accustomed to adorn and enrich his friends, although if he gave them to those who are not, they would not be so by the adornment of them. Just as royal robes, which adorn Majesty and do not constitute it, dressed on a

vassal give him elegance without making him King, and this is seen in Comedians. For this reason whoever reads the lives of the Saints should place attention principally on their virtues, most precious jewels, which beyond adorning him who has them, bind him closely in friendship with God.

I said that some Servants of God have had this gift or luster of doing miracles or marvelous cases, and not all, though yes, many, for not all the Saints have been distinguished with miracles, nor are those who have done more and greater miracles than others for this reason greater Saints. For the sanctity of each one is not to be measured thus, nor does it have as a rule with which to be esteemed miracles, but charity; and as this was so enkindled and great in our Father, as we saw of it, we must infer the elevated degree of sanctity in which he was and to which he rose.

St. Gregory pondered this when he said: The true proof of sanctity is not to do miracles but to love each of the others as oneself, to have true knowledge of God and better concept of the neighbor than of oneself. For the Redeemer clearly taught us that true virtue does not consist in doing miracles but in loving, when he said: In this shall all know that you are my Disciples, if you have love for one another. For he who did not say: In this shall they know you are my Disciples if you do miracles, but if you have love for one another, makes clear enough that the true sign of being one a Servant of God does not consist in miracles but in charity. And thus the most certain argument and most certain sign of being one a Disciple of the Lord is the gift of fraternal love. Thus far St. Gregory.

And for this reason the same Saint said shortly before the aforementioned words that in men humble charity must be revered and not the marvelous works done in miracles. For if the testimony of miracles were necessary to illustrate the glory of the Saints, many Saints would not be honored today in the Church of God. For we see

that the same truth having said: That among those born of Women there has not risen another greater than St. John the Baptist, nevertheless the same truth's Evangelist says of this holy Precursor: That he did no miracle.

This same is confirmed in many other most holy men who were ornament of the Catholic Church and luminaries, whose life and doctrine give light to all the world, who today would be buried in the darkness of oblivion if they had no other testimony and splendor with which to declare what they were than miracles. What miracles are those we read in his life that St. Augustine did? St. John Chrysostom? St. Athanasius? The two Gregorys, of Nazianzus and of Nyssa? Certainly none or very few, and for this reason we would not dare to say that the other Gregory was a greater Saint than they, whom because of the marvels he worked the Greeks call Thaumaturgus, which means wonder-worker.

I have wished to note this so that it may be seen that miracles should not be demanded of anyone as if sanctity necessarily depended on them, nor that by them it is deduced, or because a Saint works more than another or greater ones, he must be held as greater or of more elevated virtue. But we must level and measure all this business with the true and certain rule of charity. For although many times God Our Lord declares the sanctity of his servants with miracles and signs, this is neither always, as I said, nor necessary. Whence St. Augustine writing in epistle 137 to the Clergy and Elders and all the people of the City of Bona, teaching them that no one can scrutinize the reason why God ordains that in some places miracles be done and in others not done, concludes with the words that follow: Just as, as the Apostle says, not all the Saints have the gift of curing illnesses, nor all have the grace of discerning spirits, so the Holy Spirit did not wish, who distributes his gifts to each as he wills, to concede miracles to all the memories of the Saints.

In confirmation of what St. Augustine notes, what is recounted makes the point, and I touched upon in another part, of Venerable Fr. Baltasar Álvarez, spiritual Master of our Doctor Eximius, who reached such high degree of perfection that he surpassed all who then lived in the world, as God revealed to St. Teresa, whose Confessor he was, and that conforming to it, the degrees of glory would respond to him where after death he would go. And yet other holy contemporary persons of the said Fr. Baltasar have shone with miracles and he has done very few. Of this revelation Fr. Luis de la Puente makes mention in Chapter 11 of the life of the same Fr. Álvarez, and the Bishop of Tarazona, Don Fray Diego de Yepes; and this Most Illustrious Prelate affirms in the life of St. Teresa that he printed that he himself read it written by the same Saint and that it was among the most secret and guarded papers she had.

It is not my intent for this reason to remove their force from miracles, but that the prudent Reader understand that all must be remitted to God, who distributes, as I was saying now, his gifts to each as he is served. And for this reason St. Paul speaking of the various talents he divides to his own and of the charges or ministries he has placed in his Church, of Apostles, Prophets, Doctors, graces of doing miracles and curing illnesses, adds: That not all have the same offices and gifts.

Although Our Lord has wished to dispose things with his high providence, gentle and strong, that not only has he deigned to make such an Eximius and pious Doctor of Fr. Francisco Suárez as we have seen and proven, but he has illustrated him with the splendor of working some marvelous cases, giving him this honor and glory on earth, manifesting with this that which in Heaven he enjoys and how much he prevailed with His Majesty on earth. For although similar mercies are not, as I noted, a punctual measure of perfection, they are great indications of it, for commonly God does not make them except

to clean and perfect Souls, desiccated with rigorous mortification and after having labored much in his service.

Among these marvelous events or miracles was very distinguished that which happened to him while teaching Theology in Valladolid, where he received that great blow on the cheek that a man unjustly discharged upon him, as was related in Chapter 21 of the fifth part, leaving it so swollen and battered that it left his mouth all bathed in blood from the teeth and with signs of wanting it to burst on all sides. For besides having converted suddenly the same one who wounded him and his adversary with his invincible patience, as was said there, Heaven wished to confirm with another miraculous case how pleasing to it had been that his unsurpassable tolerance and heroic action of charity of our Father in pacifying at such cost to himself those two enemies who were fighting in a street of that City, and it happened in this manner, as the one who accompanied him then recounted.

Wounded as the holy man was, he went continuing on his way, content however of having been cause of impeding the wounds of the others with his own, in their bodies and in their souls, and pleased to have shed his blood and to shed it for so glorious an end. His companion begged him to return home to apply some remedy to his cheek, seeing it so wounded and battered. To which the patient and charitable Father said very smiling and responded: Ah Brother, the repair must be from Heaven, Our Lord receiving this crumb of pain in his service; and raising his eyes to Heaven, he continued saying: Would to God, most beloved Brother, that in exchange for many blows, punches, and my contempt, I could avoid some offense of his!

Here the force of his love, besides what it did, would have worked with more activity, like lightning, which from the greatest resistance makes the greatest triumph. And having given this

response, he applied only the handkerchief to his cheek, and immediately the blood calmed, and when he arrived home, he no longer bore it, nor was any trace of the bruise or blow discovered, though it had been so great when they inflicted it on him that it seemed, as I pointed out, the blood wanted to burst through his face. It seems the first was an asseveration founded on prophecy: That from Heaven he awaited the repair or remedy of his ill. Like one who had in it his hope very fixed. And the second, a miraculous deed in his body, as it had been worked in the souls of the others who were fighting, by the promptness with which he cured completely with the handkerchief he used, placed by himself on his cheek on the exterior part of his face. Doctors very expert and understanding in the faculty of Medicine, whom I asked and consulted for greater certification of it, have judged this as a miracle; they deposed that without a miracle this could not happen. For in similar events, the Doctors of that Faculty are the witnesses of greatest support, for what they understand of them, and those of least suspicion, for the zeal they have that health or cure not be attributed to another than the influence of medicine. All they give to the miracle can be believed without scruple, for the scruple they have of removing nothing from the efficacy or opinion of art.

I applied this diligence and inquiry, for if judgment is precipitated indiscreetly and light credulity advances, many times it embarrasses the due credence to true miracles. The circumspect doubt is important and sometimes necessary, so that with the severity of examination, like jasper with the rough stone of polishing, what is solid may come more to light and the truth remain more founded, particularly when it can be discordant in opinions. I have wished to narrate this case here, and for the same reason I shall touch on the other miraculous ones, for having proposed before and described his virtues, his inexpugnable patience and tolerance, and the love he had

for his adversaries, which is the greater glory than that of prodigies and portents, as Theophylact gravely noted when speaking of it he said: This glory is greater than the glory of signs. For which reason I gave the second place to miracles, recounting them in this part, and the first to his heroic virtues, suffering in injuries and pardoning offenses done to him with his ardent charity, which occupied and filled its narration the fifth part, trying to imitate somewhat the Apostle of the Gentiles, who numbering the signs of his Apostolate, for the reason that was pointed out, places in first place patience in contempts, labors, and dangers, and in second, miracles, writing to the Corinthians in Chapter 12 of the second letter in this manner: The signs of my apostleship were done upon you in all patience, in signs and wonders, where Theodoret well observes: He rightly placed tolerance before signs.

The other marvel that God did in the very person of Suárez, though one in itself, in virtue many, was, if well noted and looked at, that Our Lord preserving his life in a disposition and extreme weakness such that he seemed a skeleton, full of continuous ailments, he labored nonetheless and studied as one could, and more than a healthy man of very robust and good health, fasting perpetually with the rigor that in its place has been related. This is a singular marvel, for just as it is one to preserve the union of soul with body against what its natural dispositions call for, so it is also that a naturally sick or ailing man, weak and debilitated, and with the little sustenance he took, work, labor, and study like a healthy and strong one beyond his own strength and forces, and without this that he attend, as Suárez did, to the daily lectures for the space of more than forty years of a Chair, to the frequent acts and exercises annexed to holding a Chair of Prima of Theology in such a celebrated university as Coimbra, and continue this occupation and task until almost the end of his life and in the old age of nearly seventy years he lived.

This was a marvel that being one contained many, as many as were the works he exercised each day, proper to a completely healthy and good man in the flower and spring of his years and not in the autumn of his, attending without the aforementioned to the confessional always when they called him, as to the Chair, to the consolation of all as to his retirement and study, to the resolution of innumerable cases as to the printing of so many tomes, without missing one point in his spiritual exercises of prayer, Mass, Office, and the rest.

Truly anyone will be not a little amazed considering how much our Father worked and suffered in benefit of his soul and benefit of the Faithful, uniting so much study and occupation of letters with so much suffering, with so much treatment with God and with such continuous exercise of virtues, and joining such diversity of matters with so much comprehension, success, and consequence in his twenty-three tomes, furnishing them to the Doctors of all the greatest and most principal faculties, as if in each of these and those alone he had exercised himself, dictating them to two and three Amanuenses without erasing anything or changing any opinion or conclusion, and the ordinary lectures from memory, this being so happy that he remembered all he had written in his books that depended on his fecund understanding, as in another place was observed. For each of these things, according to how much he did in each kind, an entire man seemed necessary.

But God who worked these portentous marvels in this his Servant also worked this one, that being one he was worth many, occupying himself with His Majesty as if he did not treat with men or books, so attentive to him in his prayer and Office that not even the smallest distraction in it, even involuntary, he suffered. Which in my feeling and poor judgment is one of the rarest miracles or marvels I have heard or read, especially in such subjects. And thus also he

employed himself in his studies as if he lived retired from other occupations, giving himself in such manner to the exercise of virtues and treatment with his neighbors, attending them at all hours for their consolation and counsel, as if this were his sole employment.

The Reverend Fr. Fray Guillermo de Toco of the distinguished Order of Preachers, speaking of the Angelic Doctor St. Thomas, whose life he wrote, concerning his having dictated different matters at one same time to three and sometimes to four Scribes, says that this could not be worked without manifest miracle, as was pointed out in Chapter 19 of the fourth Part. The same is recounted of Suárez, of which the Scribes he had were reputable and sure witnesses, to whom being four he dictated at one same time questions and very diverse matters, without some embarrassing the others. So Fr. Antonio de Arana relates in Chapter 20 of the fourth book of his manuscript life.

CHAPTER XIII.
OF OTHER MIRACLES THAT GOD WORKED IN THE PERSON OF SUÁREZ AND THROUGH HIS MEANS OR INTERCESSION IN OTHERS BEFORE HIS DEATH

If human testimonies have force to accredit and support the greatness and excellence of another man, who can doubt that Divine ones have it without comparison much greater for this same effect? The most efficacious and qualified in this matter, after the clear words of Sacred Scripture and definitions of Holy Church, are miracles, tongues of Heaven, as some holy Doctors feel, who call them in this manner. For this reason St. Paul said that miracles were a certain speech of God, God bearing witness, he writes, by signs and wonders,

for being in some mode the voice of God, as St. Augustine noted: God speaks through wonderful works.

Of these Divine testimonies of distinguished miracles and marvelous cases we have some, besides those related, for greater support and luster of the greatness and excellence of our Eximius Doctor and of this holy man, who is held among the most celebrated men of the world as so great and excellent.

Among those miraculous and supernatural cases must be numbered the splendors in which on various occasions the face of this most pure Father was seen surrounded, and his room full of them, seeing in it that many lights sparkled and that the reflections that spread through the opaque air had all their origin and beginning in the face of Suárez. We shall make mention of some.

Doctor Don Juan de Armida, Canon of the holy Church of Orense, who being a student in Coimbra served him many years as Scribe, as I pointed out in another place, before attaining that dignity, affirmed solemnly that many times on entering his room on occasion of what he wrote, it having in it no more than a limited light from the oil lamp or candle, he found it with such extraordinary clarity and admirable splendors, as if all the light of the sun were there, persuading himself for this reason as a certain thing for himself, telling it to many others, that those splendors were of supernatural light and favors of God Our Lord. And if the more purity is found in a soul the more His Majesty communicates himself to it, how outstanding would be those he would communicate to this holy Father's, when all his life he kept so perfectly and exactly the purity of his soul and body, as various noted and wrote, and among others Alegambe, who speaking of the extreme and singular purity of our Father says thus: Which he held inviolate through all his lifetime. And the same Fr. Luis de Valdivia notes, adding in the compendium of his life that such purity was born in him from the frequency of

approaching the Sacred Table of God Sacramentalized. Nor is it much that he enjoyed the privilege of so much light, he who did the office of Sun, illuminating all the world with the rays of his virtues and doctrine.

This same Canon and Doctor was the one of whom I spoke in Chapter 28 of the fifth part, and the one who asked Suárez what things were the ecstasies that the holy Fathers had in prayer, and when he was moved to ask him this question with dissimulated and pious curiosity, it was on a day when arriving to speak to the holy Father at the point he left prayer, he saw him and observed that he left very flushed and as absorbed and outside himself, for how little he then attended to what he saw, being in other things attentive and a very observant person, and the Scribe thought he had had in that prayer some extraordinary favor, and for this reason he asked him that question. To which the humble and admirable Father, as if he had penetrated and divined his thought, gave the response that he did not know, in the manner that in the cited place was recounted and pondered.

On which the observant Student noted that our distinguished Master then just finished dictating or working very extensively and most learnedly in the second tome On Religion in book 2, in which he treats in various chapters, which in the same aforementioned place I cited, most highly this point of Ecstasies, Raptures, abstractions, suspensions, and all that contemplatives call the unitive way with much erudition from serious Scholastic and Mystical Theologians, and with so much comprehension in the matter as one who treated very intimately in it; and being able to respond to the Scribe, remitting him to what he had written on that question, he gave him the aforementioned response in the sense I declared in the part and chapter cited above, giving him to understand that he asked it to him in order to know curiously if Suárez himself experienced

similar favors. For for the rest, by taking up to read what the same Amanuensis had written not long before, he could know it without having need to ask him.

In which it was seen that with superior light he knew the intention the Scribe carried in making the said question, taking occasion from that light he gave off from his face and seeing and considering him so absorbed in God, who deigned to make him and give him part of those his sovereign lights and those celestial joys that are accustomed to be communicated to souls he admits to very continuous, elevated, and perfect contemplation of Divine things, through the rare and special purity they enjoy, recreating their spirit with a most tender and most sweet devotion and interior peace. And as he went advancing more in age, he grew more in perfection with the punctual and exact observance of his institute and rules, adorned with heroic virtues, the Lord would go favoring and paying the cost with incredible mercies, sovereign pleasures and celestial consolations that published those supernatural and miraculous lights and splendors his face shone on different occasions, and those that will be seen below and I shall recount.

I called them Miraculous for being in themselves true miracles, not only because the essence of miracle or its definition fits them, which is and consists in being, as the Doctors say, An unusual deed above the powers or beyond the order of all created nature, of which the Angelic Doctor treats, but also because I find that similar splendors are numbered as such in the decree that the Holiness of Clement IX gave for the Canonization of St. Louis Bertrand, whom Clement X our Most Holy Father has placed this year in the Catalogue of Saints, on October 24, 1667, which the most noble and Most Reverend Fr. Master Fray Juan Tomás de Rocaberti, Prior General of his most illustrious Order of Preachers, my most cordial friend, relates in the dedicatory he makes to the same Saint of his first

tome of his very spiritual and learned Mystical Theology. For of twenty-two Miracles of that glorious Saint that the supreme Congregation of the Church approved and that decree brings, arriving at the third, it is said: That the soul of the Venerable man departing from the Body, a light and splendor was seen to come from his mouth like a most brilliant ray that illuminated all his cell. And speaking of the fourth it is recounted: That afterward the corpse of the Blessed man shone with such admirable splendor that those standing around looked at their faces in it no less than in a polished and most brilliant mirror.

If that light of St. Louis Bertrand and if this supernatural splendor was, as must be held, a true and proper miracle, well can we affirm that those splendors of Suárez's cell, rivals of all the light of the Sun, were supernatural and miraculous, worked by God in the person of this his great Servant and through his merits, to manifest them and the interior light he gave him to know the truth of his mysteries and pour it into his writings. And the same I say of what remains to say concerning this matter. I already see that to these distinguished rays of our Eximius Doctor the supreme authority and approbation of Holy Church has not reached, just as it has not to the same Father, for whom we piously believe the Lord worked them, for he has not yet declared him a Saint.

Wherefore all that we say in this, although we hold it as very certain and confirmed by very qualified testimonies worthy of faith, we ultimately remit to the examination and censure of the same Church our Mother, and we do not wish them to have more faith than the other miracles that with similar authority were written in the lives of other Saints even before the Church declared them as such or applied its examination and censure. And this same we wish to remain in its mode understood of all else we have left written and shall say, both of the matter being treated and of the life and virtues of this

most exemplary Doctor, until such time as the Church determines greater honor for him. Which it would be superfluous to note if we spoke only to the Wise.

I said above that miracle is An unusual deed, etc., for it is one of its conditions that it be an extraordinary, unusual, and rare work, beyond the ordinary law of God, besides being above all power of natural causes, as the Theologians say. For this reason St. Augustine wrote: I call a miracle anything difficult or unusual that appears above the hope or faculty of the one who marvels. For what is unusual and rare causes admiration of itself, and St. Thomas noted: The name of miracle is taken from admiration; and he adds: Miracle is said as if full of admiration, which namely has cause simply and to all hidden; this however is God. Whence those things that are done by God beyond the natural causes known to us are called miracles. Hence the presence of Christ Our Lord in the Eucharist, although most supernatural, nevertheless properly and rigorously speaking is not miraculous, for it is not rare or unusual but happens every day. In the same manner the justification of the sinner or remission of sins, although also very supernatural, nevertheless because it is not rare and unusual but customary, it is not and is not said properly and rigorously miraculous, as Soto, Sánchez, and Granados note. Jaime Castellano and others add that for this reason these works are not miracles because they are not through intercession of Saints or from the merit of those working, but from the work wrought.

I end this chapter by noting that we have sufficient foundation also to believe that God Our Lord endowed this his Servant with a prophetic spirit, for from what I leave off recounting in this, it is drawn that he fathomed the thought or intention that Scribe carried in the question he asked him concerning the Nature of Ecstasies, and in the past we saw fulfilled what he predicted that from Heaven would come the remedy of the wound he received unjustly,

and likewise it was proven in another part that what he proposed many years before to the Holiness of Clement VIII remains verified, that some would think that if the interpretation given to his decree was removed from his tome On Penance, it was for containing bad doctrine, as happened, though they erred and affirmed it falsely, as was shown in its place.

For greater intelligence of this it must be supposed that he is properly called a Prophet who by instinct of God predicts some thing before it happens, for this name Prophet, or the Greek Prophētēs, is derived from pro, which is the same as before, and from phēmi, which signifies: I say, I speak. This is the origin of this name, although à pari it extends to signify him who reveals or knows the secrets of the heart to others, and to whom is interpreter of the Divine mind and who teaches others and exhorts to piety by instinct of the Holy Spirit. For the faculty that disputes or treats of God, piety, and virtues, attained with one's own study and not inspired by the Holy Spirit, is called and is not prophecy but doctrine and knowledge.

From which I infer that in the two proper senses Suárez can justly be called a Prophet and it be said he was one, for without what I have now touched on and related, he had infused knowledge besides the acquired, as we have proven in another part purposefully, in what he has left in his writings persuading the faithful to virtue, Heretics to faith and true Religion, interpreting with the genuine and true sense the Sacred Scriptures, and teaching all and showing them the sure and certain path of their salvation. Of one and another kind of prophecies St. Paul spoke when he said: Do not despise prophecies. Test all things; hold fast what is good. I already explained these words in Chapter 7 of this part, and thus I content myself with having pointed them out.

CHAPTER XIV.
THE SAME ARGUMENT CONTINUES

There is nothing more proportionate or easier for a pure soul and free from the affections of earth and the effects of human corruption than to enjoy conversing in Heaven and approaching God through means of prayer and contemplation. Wings it now has to fly above the clouds; eyes it now has clear and perspicacious to be able to look upon the Sun of Justice. Purity of soul suffices for it to contemplate God by itself, St. Athanasius said to this purpose. And Christ Our Lord called Blessed the clean of heart for being now in disposition to see God, for being essentially pure and clean, St. Jerome says, he does not let himself be seen, nor can be, except by those who participate in his purity and have their souls like a clean and polished mirror in which the Divine properties and perfections are represented and reverberated, as St. Augustine adds.

Our Suárez experienced very well this blessing of God in himself for having always had and preserved the purity so singular that has been mentioned various times. For having been so great, so many and so extraordinary were the favors, joys, and consolations he received from the Lord in prayer that his holy confessor did not know or could not declare them except with the mute eloquence of admirations, as was said in another part. And Fr. Suárez having had continuous care to hide them because of his rare humility, only that greater witness he had, who was his spiritual Father, the one who confessed him, called Antonio de Morales, a man of great spirit and very Servant of God, knew of these secrets and marvelous cases, to whom our Doctor manifested them to keep the rule or constitution of the Society that orders that we declare to the spiritual Father and Confessor all that passes through us, both good and bad, to be better

directed on the path of perfection. A rule also that the holy Fathers give, and reason dictates it and experience teaches, that no one be ruled by himself or by his own head in spiritual things, but by a guide who knows how to direct in them. All in this matter, however learned they may be, need such a superior or director.

Although our humble Master had this his Confessor forewarned and even conjured that while he lived he not reveal anything of his to anyone, and so that he also not say it after his death, it can be believed that he obtained from God Our Lord that Fr. Morales die first so that thus his Divine favors and supernatural events remain buried entirely in silence. As of our Fr. St. Ignatius it is written that he made the same diligence with Our Lord for the same end, obtaining that his confessor, the holy Fr. Diego de Eguia, who was the secretary of his conscience and of the mercies God did him in prayer, die before him. For if humility moves his Servants and obedience to manifest their consciences, celestial regales, and Divine gifts to their spiritual Fathers only so as not to err and be better advised by them, however learned and lettered they may be, subjecting themselves to them like children, that same obliges and spurs them to procure that no other know them. Which is one of the principal signs to gather that they proceed from the good spirit and a means to receive more from the Lord.

But since the humble Fr. Suárez went about with such study hiding these cases and favors, Our Lord permitted and disposed for his glory and honor of the same Father that by another path they be published and some know them. Of two very singular ones, a Brother of our Society named Jerónimo de Silva was a reputable witness, of the Province of Portugal, who was Porter in the College of Coimbra, a person of much virtue and held as prudent and of good understanding, which he showed not a little in the manner he had and carried himself in these miraculous events. The Fr. Arana arriving

to treat of them says that he himself knew this good Religious and saw him in the College of Porto of that Province of Portugal, and affirms he was of much religion and prudence, and last year 1670, passing through this College, for the occasion I related in the fourth part, Chapter 12, Fr. Doctor Jorge de Acosta, Rector of the College of the Society of Jesus of the Town of Setúbal, a town of seven thousand inhabitants, informing me of some points I have touched on in this history, told me that he had known the said Brother Jerónimo de Silva and that he was held in great reputation for his virtue. All these qualities accredit the faith of his testimonies, and to assure it I have wished to give this one of his person by the relation of those serious Fathers who have treated and known him.

This then so good religious, such a great Servant of the Lord, wrote with his hand a paper signed with his name and confirmed with oath, in which Brother Silva recounts two favors and miracles as an eyewitness, which paper came to the hands of Fr. Antonio de Arana, as he himself relates in the manuscript life of Suárez, and says thus: I certify, I Jerónimo de Silva of the Society of Jesus, that by order of my Confessor, Fr. Antonio de Morales, I made this paper, which he commanded me not to read or give to anyone except closed with a superscription saying: That it not be opened until the death of Fr. Francisco Suárez, for the same Fr. Suárez asked it of him, and to Fr. Antonio de Morales it seemed not good that the sanctity of Fr. Francisco Suárez be hidden, adding to this that I had accidents and that it could be God would be served to take me. For which reason he made me make this faith in the aforesaid form, and certifying with oath that all the things that will be said below are the truth and full credence can be given to them.

First I say that being I Porter of the main gate of this College of Coimbra and the Lord Don Pedro de Aragon, brother of the Duke of Terranuova, Rector who was of Salamanca, being lodged in it,

going I to call Fr. Francisco Suárez and arriving at the door, the Father had a staff across the door, this staff the Father placed after having taken collation at midday to rest a quarter hour, and it seeming to me the Gentleman would be annoyed at waiting and the time for Fr. Francisco Suárez to rest being past, I removed the staff and entered within and called the Father and made noise with my feet four or five times without his responding to me. And as the window of the first room where he had his bed was closed, I entered the second room of the Study and did the same, and as I saw more clarity, for a door of the window being over another, I saw Fr. Francisco Suárez, who was on his knees with his hands placed raised and with his head uncovered before his Crucifix. When I saw he did not respond to me, I approached him and pulled three times on the sleeve of his robe without his making any movement with himself or responding to me. At which I remained as stupefied for the space of half a quarter hour, and I went out to look for Brother Aguilar his companion, and as I did not find him, I was waiting at the door until the Father finished that prayer so profound that it lasted after I saw him from half an hour to three quarters, and I gave him the message without saying I had entered within.

Another time at the same hour, but not on the same day, which I think was at two o'clock midday, a little more or less, the same Lord Don Pedro de Aragon told me to call Fr. Francisco Suárez so they could go see the Monastery of Santa Cruz. And as the Father had told me that when that Gentleman wished to go I call him, I went at once, and finding at the door of the room the staff as he was accustomed to place at that hour, I with the confidence of what the Father had told me, not finding his companion to give him the message, removed the staff and entered within. The first room was dark, and calling the Father, he did not respond to me, and as the antechamber door of the second room was spread, between it and the

wall I saw very great clarity. I raised the antechamber door and entered within. Immediately I saw a great light that came from the holy Crucifix that blinded looking at it, which was like when the sun reverberates much through some glass pane that casts from itself very enkindled rays, and so they came from the holy Crucifix. So that if I looked toward it, it blinded me, and such clarity it cast from itself that neither in the room could I be without it blinding me with the great light that was in it.

This light that came from the Crucifix struck the face and breast of Fr. Suárez. With it I saw him, who was before the Crucifix on his knees with his hands raised and his head uncovered, and all his body raised from the floor to the height of the shelf that has a height of five palms, on which was the holy Crucifix and served him as altar.

Seeing I this, I left outside the room, and before I left, I remained as stupefied and outside myself, and thus I leaned against the arch of the door and was thus for the space of three Credos, and I left out with the hairs of my head as bristled as bristles of brushes, and I placed myself as stupefied at the door of the second room on the outside, and from there after a great quarter hour I heard noise within, and the Father coming to remove the staff from the door and seeing me, I told him: That the Gentleman was waiting. And he said to me: Why had I not called him? I responded to him: How I had entered and called him and he had not responded to me. When he saw I had entered within, he took and seized me by the arm and put me inside the second room and begged me with hands placed and raised and eyes full of tears that at least as long as he lived I not say anything of what I had seen, and I only said let him give me license to tell it to my Confessor, and he came to it easily, for being also his. But before I spoke with him, the same Father went to forewarn him, who counseled me to make this paper in the form I say here. And for it being so and being truth, I signed here. And if the Lord be served that

I die before Fr. Francisco Suárez, they can give me credence as if they had seen it, and if Fr. Francisco be God served to die first, I can affirm it with oath if necessary.

Jerónimo de Silva.

To ascertain more the truth of these two cases, I made another diligence writing to Madrid, and Fr. Alonso de Andrade, Qualifier in the supreme Council of the Holy Inquisition and distinguished Writer of our Society, sent me in the year 1666 a paper from a Father, who died in that Imperial College and I have in my possession, who had been in Italy, Portugal, and other parts, found among those he left, and in it is related the ecstasy I have recounted, which was copied from its very original, as all the Fathers of that College judged, as Fr. Andrade himself wrote to me, and there is great foundation both for what has been touched on that he must have transcribed it when that other found himself in Portugal, and also because this contains the same words as in the first. I only find that as this says that all the body of Fr. Suárez was seen raised from the earth five palms, that other affirms it was a great measuring rod, which comes to be almost the same. The Author of the life found of Suárez in the tome of the Angels, speaking of the same case and Brother Jerónimo de Silva, calls the said Brother a most sworn witness, for the reason touched on of his having affirmed with oath the related event.

When Venerable Fr. Suárez, leaving that rapture, came toward him, he was thinking and considering if it would be good to call others to be eyewitnesses of such a great miracle, and before resolving this and being able to execute it, Suárez asked him: Why had he not called him? For the motive and in the manner that above was pointed out, and then Brother Silva himself with candor and clarity told him the cause, which was for having seen him pray with that manner so extraordinary and suspension, not having for this

reason dared to speak to him or open his mouth, and then the holy Father did and said what has been recounted.

That then is the copy of the original that was closed and sealed until the death of holy Fr. Suárez, and in the sincerity of reasons and minute circumstances of the discourse of the case it bears superscribed manifest testimony of truth, when the testimony of this Brother would not accredit it, his great virtue and Religion, and the common esteem with which he was in that great College of Coimbra and in all its Province, and another likewise miraculous event that God worked in him through means of our Venerable Father, of which more below will be spoken. And for his virtue being so great and his prudence so much, the charge of the main gate of that College so distinguished and in a City so illustrious as in its place was described was given to him, which office requires persons of exemplary life, as Emperor Justinian noted, and with reason, for those who hold it are the first mirrors of the Order that seculars see and in whom they look.

CHAPTER XV.
THE TRUTH OF THIS ILLUSTRIOUS CASE AND ITS LIGHTS ARE CONFIRMED AND PONDERED

The very truth of this singular favor and sovereign rapture with the miraculous lights fortifies the testimony of the Reverend Fr. Gaspar de Gouveia, even today Assistant in Rome for the Provinces of Portugal, who when Fr. Suárez died found himself in the College of Coimbra, who in the notices he sent me of his holy Master Fr. Suárez, speaking of this last miraculous event, says thus: I wish to explain some circumstances of that great case recounted in the printed life of when the Porter Brother found him with the splendors that came from the Crucifix, Fr. Suárez being suspended in the air. And because Readers will enjoy knowing such circumstances, which without doubt

add something of faith to the History, I say: That the occasion of the Brother calling the Father then was that the Lord Don Pedro de Aragon, Son of the Duke of Terranuova, who at the time was Rector of the University of Salamanca, passing through Coimbra, lodged in our College and had arranged with Fr. Suárez to go with him to see the convent of Santa Cruz, which is of Canons of St. Augustine, a royal and magnificent work, at two o'clock in the afternoon. The Brother was carrying the message that two hours had struck and it was time to come, for the Lord Don Pedro was waiting for him.

This was around the years 1612 or 1613. The Brother was called Jerónimo de Silva, a man who already at that time must have had near twenty years in the Society, in which he lived afterward much time, and was always held by seculars as a man of extraordinary virtue, and they called him to their houses to commend to God the sick. His Confessor was Fr. Antonio de Morales, who lost his sight after having taught Philosophy, whom I have seen kiss the feet after he died and pull out hairs for relics, and I had my share in them, for he was a holy Religious, and he had a Brother in the Society who was Bishop of Japan, and it seems to me was the second Bishop of that land, he was called Sebastián de Morales.

As then Fr. Antonio de Morales was not only holy but very prudent, when Brother Silva his penitent told him what he had seen in Fr. Suárez, he counseled him that since he was an epileptic man and subject to accidents of that illness and could die from one of them, he write all he had seen and what passed with Fr. Suárez on a sheet of paper and close it and then wrap it, I do not know if in two or three layers of paper, and place on the outside: Paper of things of confession that cannot be opened except after the death of Fr. Suárez. It happened with time that Fr. Suárez died before the Brother, and that he revealed all. So that in the conference already cited all that remains written was related, I being present.

All this the Fr. Gaspar de Gouveia relates in that paper or letter he wrote me, who learned this case from the same Brother who was witness of it and recounted it in a meeting that by order of the Fr. Rector was held and made in the College of Coimbra so that each Religious say what he knew edifying of Fr. Suárez after his death occurred in Lisbon was known. To this meeting the same Fr. Gouveia makes allusion, calling it Conference, in which many other things were said that are written in his life, which is at the beginning of the tome of the Angels and the first tome of grace, as the said Fr. Assistant notes in his memorial, where he calls Fr. Suárez distinguished Doctor and Fr. Master, not only for having been so common and Professor of a University so celebrated as the Coimbran, but for having been his in Theology, as I noted in another part. The Bishop of whom he speaks, brother of Fr. Antonio de Morales, called Fr. Don Sebastián de Morales, was the first Bishop of Japan who was chosen and designated for that Island, the Catholic King Don Philip II wanting it and the Pontiff Sixtus V commanding him in the year 1587. Fr. Alegambe writes a brief summary of the holy life of this Most Illustrious Jesuit Prelate in his Library. Here the same Fr. Gouveia calls the Lord Don Pedro de Aragon Son of the Duke of Terranuova, although Brother Silva named him Brother, for both his Father and his older Brother were and enjoyed that title.

Asking afterward some Fathers of Brother Silva if in time Fr. Suárez had returned to speak to him about this case, he responded that once he said to him: Look, Brother, that you not forget the secret I have entrusted to you. And he responded to him that he no longer remembered it except to esteem him as a Saint. To this the Father with grave, severe, and angry semblance added: Go from there, and do not say such reason in all your life. The Brother fulfilled punctually what our Father had charged him with secrecy, for while he lived he did not reveal it to another than that his Confessor, whom for being

blind and so holy they called the holy Tobias, who never manifested this or other marvels of Fr. Suárez, which without doubt were many more than Our Lord wished to be known.

This holy Fr. Morales went to Heaven, as I said, before our Eximius Doctor, where I do not know if I complain more of the profound humility of Suárez or of the anticipated death of that his Confessor, for it was common feeling of all the most serious and spiritual Fathers of that great College of Coimbra that if Fr. Antonio de Morales had survived Fr. Suárez, we could make a very long history of the raptures alone, ecstasies, illuminations, and favors that Heaven made to that holy soul. Making mention of them, Venerable Fr. Nieremberg affirms that many times similar ecstasies and raptures happened to Fr. Suárez, which he passed in the secret of his retirement, and he adds that our Doctor had such a high Gift of prayer and contemplation that the force of spirit and senses ravished him, the soul remaining all absorbed in its Creator. This same argument strengthens what I related in Chapter 7 of this part of the testimony given of our Father the vigil of his happy passing, read in the professed house of Rome and in different Colleges of the Society, where it is said that he was seen raised from the ground many times, having called him a Seraph in the love and contemplation of his God.

Many, and the most serious of that same College of Coimbra, interpreted the light that came from the Crucifix and struck the breast and face of Fr. Suárez as a mute voice of Christ to this great Doctor, in which he said to him: You have written correctly of me, Suárez. For his doctrine is so admirable and the light he has given with it to Sacred Theology, and the success and clarity with which he has written of Christ Our Lord himself and his sovereign mysteries is so superior that it does not degenerate one point from that supernatural light with which His Majesty bathed his face and breast miraculously to testify to the world this truth. For it was

already said above that miracles are and with reason are said a speech of God and a testimony of that for which they are made. Miracles are always true testimonies of that to which they are induced, the Angelic Doctor writes, and they can even be said, and it suits the aforementioned, Divine seal with which God confirms and seals some doctrine, as our Most Eminent Cardinal de Lugo goes noting, alleging those words of the Apostle in the letter to the Hebrews in the second chapter: God bearing witness by signs and wonders; and from the last chapter of St. Mark, where it is said: The Lord working with them and confirming the word with following signs. Wherefore it seems that that holy Image of our Redeemer wished to say tacitly to Suárez, making itself as many tongues or voices as miraculous rays or lights it cast from itself: You have written lucidly of me, Francis. Accurately and brilliantly have you written of me, Francis.

That devout Crucifix that cast miraculous splendors from itself and that Fr. Suárez had in his oratory was given to him as pledge of great esteem by the Most Excellent Lady Countess of Santa Gadea, as I pointed out in the fifth part, Chapter 28, Doña María de Acuña, wife of Don Juan de Padilla, Count of Buendía and of Santa Gadea and Adelantado Mayor of Castile and Grandee of Spain. This holy Lady was of very distinguished virtue and very devout of Fr. Suárez. She had from her husband a single Son, who was Fr. Antonio de Padilla, who being heir of that Adelantado Mayor of Castile and all those estates and greatnesses left it all in the year 1572 to be a humble Religious of our Society, where he showed himself even more illustrious for his virtue, wisdom, and prudence than for his blood, and having refused the Archbishopric of Burgos, he died full of merits, being Rector of the College of Salamanca, although he closed the course of his life, in the year 1611 or according to Alegambe in 1612, being in that of Valladolid for some business in which he had been before and taught Theology with singular approbation. Fr.

Eusebio Nieremberg wrote the life of Fr. Antonio de Padilla in the third tome of Distinguished Men of the Society.

Before however departing from or taking leave of the aforementioned sovereign lights, I say that the special reason that occurs to me to manifest the cause why they struck the face and breast of Suárez, such an Eximius Doctor, was to signify to us God, not only how well, accurately, and brilliantly he had written of the most high mysteries and Sacraments of Christ Our Lord, Head of Angels and Men, and of the excellences of the most glorious Patriarch St. Joseph, Head of Our Lady, his Spouse, according to that opinion of the Apostle: The man is head of the woman, indicating this the light that was directed toward the face and Head of Suárez, but also of the privileges, prerogatives, and graces of the most pure Virgin and Mother, on whose breasts her Divine Son was raised and nourished, in particular of her Immaculate Conception and the elevated fullness of her grace, which this her devout Servant and Chaplain proved, defended, and left undisputed, that it surpassed that which all the Angels and Men have, even taken together, showing this truth the rays that arrived even to the breast of Suárez, from which emanated milk of wisdom so sweet, reasonable, and profitable to the Church, so that the faithful children of hers be raised and sustained in love and devotion of the three greatest Saints who are Jesus, Mary, and Joseph.

And thus we can affirm or conjecture that Christ Our Lord wished to say with that sovereign and supernatural and miraculous light and clarity, mute tongue if eloquent and proclaimer of that which Suárez gave in his writings so distinguished: You have written lucidly, Suárez, not only of me but also of my Immaculate Mother, or of my parents. Well and brilliantly you wrote, Suárez, not only of me but also of my Mother Mary Immaculate and of my putative and matrimonial Father, Spouse of hers. For there is found no thing or tittle in your writings that disagrees one point from the truth, which

was the target and end you aimed at. No one will think he will judge this interpretation as twisted or false if he reads and ponders how accurately and highly Doctor Eximius treated and disputed both of Christ Our Lord and of his Most Holy Mother and of the Patriarch St. Joseph in the tome I cited in other parts, and if he refreshes the memory of the Divine and human testimonies, these of the most serious men of the Church, that in the preceding chapters have been alleged in support of his wisdom and various points he wrote.

To the number of these marvels and miraculous cases can likewise be reduced and supported the history and admirable conversion, with other similar ones that have been made, of that heretic who reading the book of the defense of the Faith that our Doctor wrote was converted, embracing the Catholic, coming to the fold of the Church, as I related in the third part, Chapter 15. Whose miraculous event can be numbered among the most principal, for the change of spirits is of greater fruit than that of bodies, and for this reason the miracles through which that is worked are more admirable than the others through which this is caused and health and remedy to bodily illnesses is given. And thus St. Bernard having recounted in the life of St. Malachy that this Saint resuscitated a dead man, and having also written that he changed the heart of a woman, the Mellifluous Doctor adds that he holds this second as a greater miracle than the first. How great a thing conversion of a sinner is and how great an enterprise of Divine omnipotence, and how much it exceeds the work of creation of earth and Heavens, and how much it should be held as miraculous, the Angelic Doctor declares. Without these conversions or changes, we saw those he suddenly made in those who were fighting in Valladolid, as was narrated in Chapter 21 of the fifth part, and in that woman who had resolved that they throw in jail a man for five ducados he owed her, as I said in Chapter 7 of this sixth part. Nor did that star cease to be marvelous that God newly created

the day our Father arrived in Rome and was seen over our Professed House, where he lodged, to signify him clear and illustrious in virtues and doctrine, as most serious persons felt, as was also the other that appeared three days before St. Thomas died over the Convent of Fossanova of Cistercian Monks, where he ended his days, signifying the death that was to happen of the Angelic Doctor, ceasing or disappearing when the Saint had died, as Toco recounts in the eighth chapter of his life, which in another place I already cited.

I pass over in silence finally the case, which he who was witness of it held as a miraculous prodigy, in which the fire of a candle having attacked the tome of the Opuscula of Suárez through as many parts as pages were contained in it, it had no activity to burn of it a single letter of his, stopping at the margins of the book, the fire extinguishing itself, without needing aid or alien hand, as I related in Chapter 5 of the third Part.

I omit likewise that mysterious and marvelous change that the right hand of the exalted God made in our Francis when at the beginning of his studies he suddenly enlightened his understanding, as was related in the first part, Chapter 12. Whoever wishes to see how distinguished a miracle it is and in what manner the sudden conversion of a sinner at the voice and word of some just man, read our Father on the third part, question 44, article 3, of the Angelic Doctor in the Commentary, where he notes well and says that although the justification of the sinner is more to be said, and is, the end of miracles than to be counted among them, nevertheless sometimes as to the mode it is miraculous, as is to be numbered among the great ones that Christ worked, as the same Eximius Doctor notes, to have with one word converted St. Matthew. Which confirms what has been related of Suárez in God suddenly changing through means of his word the hearts of men.

CHAPTER XVI.
OF OTHER MIRACLES WHICH OUR LORD HAS WROUGHT THROUGH THE INTERCESSION AND MERITS OF VENERABLE FR. SUÁREZ AFTER HIS DEATH

Not only are miracles, as has been noted and as some holy Doctors hold, the tongues of Heaven, but as others maintain, they are the hands with which God speaks to us by signs, and as if to the deaf He gives us to understand the truths that befit us; and one of these the wise men of the world have at times called the finger of God.

Speaking to us then in our manner through miracles, it has rightly been said that they enter into the number of His testimonies, as St. Bernard observes, and the Prophet called them extreme and supremely credible, because they always bring with them inseparably the highest truth. And for this reason, when the Lord has wished to magnify and exalt in the world some great and faithful Servant of His, ordinarily He has done so by this path of miracles and signs, both before the Church declared and proposed him as a Saint or as Blessed, and after such declaration, leaving always to the judgment and censure of that same Spouse of His the ultimate approbation and most certain qualification of miracles, however great they may be or however manifest they may appear, just as He also left to that same censure and sentence the qualification and infallible approbation of the holiness of those through whose mediation or intercession it appears He wrought those same miracles.

It should be noted, however, that if miracles are performed after someone's death, with God working them through the merits of the deceased, they are then indubitable and certain signs of his holiness, as may be inferred from St. Thomas, a certainty which those

wrought during life do not possess, because he who performed them could have died in sin and been condemned, and even as Albert the Great and the Angelic Doctor noted, bad Christians perform them and can perform them while living, in the holiness of the Church, not in the holiness of the person; and on such an occasion God performs them through the invocation of the name of Christ, not through the merits of the sinner who is working them. This is drawn from what Christ Himself says through St. Matthew, that many will say to Him on the day of judgment: Lord, Lord, did we not prophesy in your name, and in your name cast out demons, and in your name work many miracles? And yet He adds immediately that they will remain condemned for having been wicked, although they had freely given gifts, because His Majesty did not know them as friends and adopted sons. The same is inferred from the doctrine of St. Paul, that without charity one can have power to move mountains from one place to another.

Heaven wished to manifest itself so liberal with our Venerable Father and to honor him so much through his merits that even this ultimate confirmation and certain qualification of his holiness He has wished to give him and to publish the glory he possesses, with God working through his mediation and intercession, after his holy death, some miraculous cases that have come to my notice, and I shall weave them into the matter of which I speak. The first is related by a Flemish Father in the book he printed in the French language, which I cited in another place, treating of the illustrious Men of our Society; and speaking of the life written in summary of Fr. Suárez, he says of him what follows: Our Lord has wished by miracle to confirm and give credit to the great reputation which the Father had acquired, because a Religious of our Society in Portugal, who had already been completely blind for some time, being commending himself to the merits of Fr. Francisco Suárez,

immediately recovered his sight completely and suddenly; which the same man affirmed and wrote to our Reverend Father General in the year 1617.

All these are words of that Author faithfully translated from the French language into Spanish or Castilian. The aforementioned miracle occurred in the same year in which our Venerable Father died, which was the said 1617, in September, as was stated in its proper place, the Very Reverend Fr. Muzio Vitelleschi being General of the Society.

Another quite special, miraculous event God wrought some years ago through the intercession of this holy Man, and it happened to a good Priest who was my disciple in Philosophy and Theology when I taught these faculties in the College of Girona (when it occurred I was already outside of it, living in this one). I shall relate it copied from the letter which a Father, a very close friend and acquaintance of mine, witness to it and worthy to be believed, giving an account of the same, wrote to Fr. Juan Bautista Vivet, Rector who then was of the College of the Society of Jesus of the City of Barcelona, dated in Girona on the 4th of December 1658, and he said in it the following.

Pax Christi etc.

On the Vigil of St. Andrew around six in the evening they called me to reconcile the Master of the Bishop's Seminary, who was instantly flying to death. I went, and in brief time they anointed him; I stayed part of the night, and noticing that the periods of his life would last until the following day, I returned to the College. Upon arriving at home, I felt moved to apply to him the relic of the holy Fr. Suárez; I begged the Most Holy Virgin and our Father St. Ignatius that they would favor this cause to make our Doctor Eximius glorious, giving health through his merits to him who was racing by post to death. A rare case! I came in the morning to the sick man with

great Faith, I applied to him the signature of the holy Fr. Suárez, when the sick man, raising his voice, bursts out: Father, I am resurrected, resurrected I am! I was astonished by such sudden novelty; the more he went on, the more vigor he showed; I could not contain my consolation. Some entered to visit him, and he repeated: I am resurrected, the holy Fr. Suárez has come to my bed. I left him around midday, waiting to see if by chance his health would pass forward, and his improvement has been increasing in such a way that he is now well and risen from bed. He makes himself tongues in gratitude to Fr. Suárez. May Your Reverence divulge it to the devoted, although I would greatly esteem that Your Reverence not name me in the matter.

This is the copy of the letter relating the said miracle; and given that through his humble reserve, the Father who wrote it (and still lives) desires that his name not be known, and requested this in it of Fr. Juan Bautista Vivet (of whom he was a Novice and subject, Fr. Vivet being Rector and Master of Novices in the College of Girona, where I also resided some years with them), I shall keep silent about it. The sick man who recovered health so suddenly was called Isidoro Ventós, a native of the Town of Olot in the Principality of Catalonia; in the first words he formed he wished to say in his native language what these signify in Castilian: I am resurrected, resurrected I am. And the meaning of the second ones is: I am resurrected, the holy Fr. Suárez has come to visit me in my bed. After some years from when this case happened to him, he died, and in the time I had him as a disciple, he was among the best that I had, both in intellect and in the care he applied to the study of letters, of virtue, and good example; and I knew him to be very devoted to our Doctor Eximius, whom he saw on that occasion of his mortal illness and ultimate passage in which he found himself of life; and the holy Father appeared to him, as I have learned from another letter besides the one mentioned.

And for greater verification and examination of the event, I asked in writing from the Father who gave testimony of it whether the sick man was then delirious, and he responded to me in one of the 13th of February 1667 that he was morally certain that the said sick man was in his senses when he went to visit him, and in all that he pronounced and passed before him, which is what I have recounted. This same was well confirmed by the effect of that patient finding himself so quickly healthy and well, and remembering gratefully to render (after God) thanks to the holy Fr. Francisco Suárez for the miraculous health that God had granted him through the merits of His Servant. Miraculous I say, since he who was already anointed and ready to die, and in the final period of life, enjoyed such entire, sudden health that within two or three days he found himself completely well and risen from bed (as is inferred from the letter I cited), finding himself better at the very moment that signature of Fr. Francisco Suárez was applied to him.

The reason for this last is taken from the fact that it does not cease to be a miracle to heal a sick person when instantly or immediately (as they say) the principal illness and danger depart, although there remains from it the consequence, such as the scar, lassitude, and similar things; and in the same way it is reputed as a miracle, although an interval of time may intervene regarding some deed or cure of illness, when such a cure could not naturally occur even if that space mediated. Which appears to have happened in the said case. And each day we see and hear that when some patient receives in the manner mentioned health through the prayer or vow that he made to some Saint, it is attributed to a miracle that God works through his intercession. Wherefore some Doctors who treat this matter well observe that remedies applied after the substance of the deed to expel the relics of the same illness do not remove the force of the miracle.

I shall link to the aforementioned another case somewhat similar to it, which happened in this Town. On the 11th of December of the past year 1671, Fr. Juan Girau became dangerously ill, Presbyter and Beneficiary of the major Church of St. John, Doctor in sacred Theology, Qualifier and Consultor of the Holy Office, Master in Arts, who today teaches for the second time in this our University, and that danger grew so much from the severe and continuous fever he suffered that by order of the Physicians he received the viaticum on the 2nd of the following month, January; it was feared he would end up consumptive or afflicted with pneumonia because of the suffocation of the stomach so great that pressed and was choking him. On the 3rd of said month, finding himself in that danger to life, it occurred to him that it would be well to make some vow to Venerable Fr. Francisco Suárez (of whom he is very devout), and the same thought occurred to me, on the same day, that it would be right for me to have him make some vow to said Venerable Father if he obtained from the Lord his health, without the one knowing of the other such an offering, nor having spoken of this. I commended the matter to God, asking His Majesty that He deign to inspire me to what would be His greater glory and honor to His Servant, Doctor Eximius, to whom I likewise commended the sick man; and trusting in the Divine Goodness and in the merits of Suárez, the following day, which was the 4th, in the afternoon, I went to the house of the patient, I told him my intention and why I was coming, before he declared to me his own and the desire he had had to make some vow, although he had not yet executed it. I applied to him the signature and letter that I have in my possession of the holy Fr. Suárez, counseling the sick man that he should offer to have a picture or portrait of him painted if he recovered, having first commended ourselves to him. Whose efficacious intercession with God the same sick man soon experienced, for in the following night he was

completely free of the fever and found himself robust and strong to extract the phlegm that so tormented him, when before he could only tear away something of it, and even this with much labor and applying syrups; and from then on he always went improving and could spit and throw out the phlegm without availing himself of medicines or remedies. The purge was ordered for him, and within some days he arose and went out to Mass, enjoying today entire health, which he attributes to the intercession of our Venerable Father, as anyone can piously believe it and draw it from the related account that he himself returned to tell me and to dictate to me, well and healthy, what of it pertained to him; and he has given order to the Painter to paint him an Image of Suárez to have in his house, for memory of the benefit received and fulfillment of his vow, and to remember his Benefactor, to be grateful to him, and more devout.

Of these three cases, the second and the third were not such great miracles as the first, with respect to the effect, which was greater and more illustrious, for having recovered sight that Father with that sudden and instantaneous promptness of which was spoken, God wishing to grant it to him in the body as He had communicated it to many in the soul through the words and writings of Suárez, as has been proven in this history, making him thus illustrious in virtue and in doctrine; and with the other miracle that follows He deigned to manifest the glory he enjoys, which is related in the life that Fr. Eusebio Nieremberg printed of our Doctor Eximius, and in his manuscript, Fr. Arana; of which event there was a witness worthy of all credit and very accredited testimony, the holy Brother Jerónimo de Silva, he who saw (as was said in the past chapter) Fr. Suárez, who received those sovereign lights, raised from the earth, issuing from his holy Crucifix. This Religious remained all his life intimately devoted to and esteemed the heroic virtue of our Father, who repaid him this devotion with an extraordinary favor and miraculous case that

occurred twenty years after the happy death of Suárez, in the year 1637, in the manner I shall tell here.

This good Brother Silva was going as companion to the Fr. Rector of the College of the City of Oporto, also called Porto, on a certain journey; there came upon him on it a day on which the devout Brother had the custom of receiving the sacred body of Christ our Lord. He could not do so that day because of the inconveniences of the road; but since he could not communicate sacramentally, he wished to supply it with spiritual Communion. He dismounted and entered a hermitage that was on the road; the religious Brother disposed himself with the greatest devotion that the brief time and that occasion permitted him, signifying and offering to Our Lord the fervent desires he had to receive His sacramental body in place of that Communion which he could not receive, as he customarily did on that day. His Majesty accepted the desire and wished to fulfill it in effect as he desired, because being recollected with God, the holy Fr. Francisco Suárez appeared to him in the same figure as when he was alive, vested with all the vestments as if he were going out to say Mass. He carried in his hand a monstrance with the Most Holy Sacrament, and telling the Brother that he came to give it to him on behalf of God our Lord, the Brother being placed on his knees with utmost devotion and admiration at the case, received that Divine Sacrament from the hands of the holy Fr. Suárez (who descended from Heaven to give it to him) as from the same hands, when he was alive, he had received it many times.

The Fr. Rector, thinking that the Brother was following him, passed ahead; but missing him and seeing that he delayed and did not appear, he turned back in search of him. The holy Brother was already coming continuing on his way, and the Superior encountering him, asked him the cause of his delay. He did not reveal to him the secret then, giving another color to his delay, humbly refusing to manifest it;

with this they arrived at the College. There was in that City a Religious of the Order of St. Clare of exemplary life and very favored by our Lord. She wrote to the Fr. Rector that he should greatly esteem Brother Jerónimo de Silva for how the Lord esteemed him and for the favors He did him, because one day this holy Religious saw this blessed Brother with his face and head surrounded by some admirable rays of light. With this foundation, and more, with that of his great example, the Superior ordered him by virtue of holy obedience what had passed through his soul in those days. With this the obedient Brother gave him an account of this miraculous case in the manner that I have related it.

The Fr. Rector was called and was Fr. Antonio de Leyva, from whom by special inspiration from God the pious Brother Silva separated himself a little, and coming upon that hermitage he entered it, and when he set himself to pray there, he saw Fr. Suárez, with whose assistance and with very particular circumstances he received from Heaven that sacred Communion, as the cited Nieremberg writes, who observes that some add that the Brother continuing afterward his way, when he caught up to the Fr. Rector, he scolded him much for having withdrawn without having told him anything, and that the humble and patient Brother was silent and did not excuse himself. The same Venerable Fr. Eusebio Nieremberg (whose life Fr. Alonso de Andrade printed in tome 5 of Illustrious Men of the Society) also affirms and notes that when the Fr. Rector and Brother Silva arrived at Oporto, the Superior found the letter from that Religious, a great servant of the Lord, in which she wrote to him what I have said, that he should greatly esteem Brother Silva, that the Lord did him many favors, and that on the day he had stayed behind on the road, through the mediation and intercession of Fr. Suárez, He had done him that favor of giving him Communion. Whereupon the Superior immediately called the Brother and commanded him by

virtue of holy obedience to tell him why he had separated from him on the road. The Brother, seeing that he pressed and obliged him, could not help but declare himself and reveal to his Prelate the aforementioned event.

A similar favor to this one was received by St. Stanislaus Kostka, Novice of Our Society, whom an Angel gave Communion accompanied by the glorious Virgin and Martyr St. Barbara, and the Venerable Brother Francisco Hortelano also of our Society, whom the Angels gave Communion in the presence of the Virgin our Lady and of St. Antiochus martyr. Likewise our Father St. Ignatius gave sacred Communion to the Venerable Doña Marina de Escobar, as is read in her life, with some blessed Religious of his order and a great number of Angels assisting at such a sacred Act. This extraordinary mercy and benefit was done to the Servant of God, Maria Larga, a principal Lady in blood and more in holiness, Abbess and Foundress of the Capuchin Religious in Naples in Italy (as has been in Spain the Venerable Mother Serafina, Catalan and native of Manresa), who before being so, was given Communion by the hand of Christ our Lord in the Temple of the Most Holy Virgin and our Lady of Loreto, as is written in the General History of the Capuchin Minor Fathers. This favor was even greater than the others on the part of Him who administered the Divine Eucharist, for having been (as I said) Christ Himself; who having arranged that on that occasion Fr. Suárez should give Communion to Brother Silva, wished to reward both of them: the Father for having written so loftily of this admirable Sacrament, exhorted to its frequency, and the devotion and preparation with which he received it in life; and the Brother, the vehement and enkindled desires he had to approach it, teaching him (and us) how good and salutary is a good use and custom, and to continue what was well begun, since he participated in that happiness on the same day that he was accustomed in others similar to receive Communion.

This same pleasure that God has that we approach the sacred Eucharist worthily, besides the aforementioned examples, is shown by what Fr. Pedro Ribadeneyra recounts in the life of St. Thomas Apostle, citing many Authors who write it and saying that in the year 1120, Callistus II being Supreme Pontiff, there came to Rome out of devotion a Patriarch of India called John, and that in public Consistory he told the Pope and many Cardinals and Prelates who were present that the glorious Apostle St. Thomas each year appeared visibly and with his own hand gave Communion to his people, giving the sacred Host to the worthy and ceasing to give it to the unworthy. The body of this holy Apostle is buried in the City of Meliapor, where he was martyred.

CHAPTER XVII.
HE PONDERS THE EXCELLENT RELEVANCE OF THIS MIRACULOUS VISION, AND CONCLUDES THIS MATTER

The Venerable Fr. Eusebio Nieremberg, speaking of this apparition, of this Sacramental vision that was given by the hands of the holy Fr. Francisco Suárez, says with reason: That in this miraculous event our Lord showed how Doctor Eximius was chosen, and that he dwells among His Saints in Heaven. Because the case is one of the greatest arguments and proofs that there can be, and of those that God usually gives and does to confirm not only the holiness of His illustrious Servants, but also the glory and blessedness they possess; for I have never read or heard that holy souls that are still detained in Purgatory come to do these favors to the living, giving them Sacramental Communion, unless they are in Heaven seeing God; although yes, I know that some have been found through whom the Lord worked other miracles through their merits, while

still suffering in that place the pain they owed for their faults, as is recounted of St. Severinus; and Bovarius, a grave Author and general Historian of the Chronicles of the penitent and holy order of the Capuchin Minor Fathers, relates that God performed some through the intercession of Friar Antonio of Corsica and Friar Juan of Francavilla of the same Religion, when they were still suffering in Purgatory. But doing this favor from Heaven of giving Communion in that so unusual and particular manner, I do not see or read that it is given by others than Christ Himself or His Minister Angels to great Servants of God and pure souls, and to Saints already Canonized in the Church and very illustrious; and our Doctor Eximius, without yet being counted among these, of whom it can be trusted that he will come to be in time, the aforementioned miracles and those that are hoped God will perform henceforth through his mediation coming to be sufficient matter and foundation, together with his holy life and death, so that with the rest that is required preceding, his Beatification and Canonization may be treated before the Vicar of Christ (and with his faculty), to whom alone this pertains today.

I said the miracles together with his holy life, because although absolutely and by power as absolute of the Pontiff, he can canonize someone for his holiness of life alone and final perseverance well and exactly verified and that is known to him, as may be gathered from Leo X in the Bull of the Canonization of St. Bruno, as Surius relates in his life, and from Sixtus IV in the Bull of the Canonization of St. Bonaventure, nevertheless, commonly besides holiness of life, miracles are asked and required to canonize or beatify a holy man, as Gregory IX expressly observes in the Canonization of St. Anthony of Padua in his Constitution (which Cherubino relates), which begins: Cum dicat. Which is understood when he who is to be placed in the number of Saints was not a Martyr, according to the decision of the Rota that Baldelo cites; but if the cause of martyrdom (which is to be

investigated with great diligence) were not sufficiently established, miracles are necessary, as this Author notes.

These miracles that are required must be worked after the death of the Subject who is to be beatified, which suffice even if there were none in life, according to the most probable opinion and various decisions of the Rota that Felix Canterolio alleges, and is proven from the Bull or Brief of the Canonization of St. Homobonus, where it says: Two things however, etc., namely works of piety in life and signs of miracles after death, are required that one be reputed a Saint in the Church Militant. He limits: in the Church Militant, because for one to be a Saint before the Lord in the Church Triumphant, final perseverance alone suffices, according to that: Be faithful unto death, and I will give you the crown of life. And Gregory IX observed it in the place cited above.

But God our Lord has been pleased to manifest the holiness of this His Servant not only with the miracles He has performed after his death through his intercession, but also through those He worked in his life. For although (as has been proven) the miracles that one performs while living are not a conclusive argument of the holiness of him who works them, nevertheless in the canonizations of our times much account has always been made and taken if there were any in life, inasmuch as miracles, generally speaking, are not worked by the wicked, according to that which is said in the ninth chapter of St. John: We know that God does not hear sinners. Bede affirms that the Holy Spirit performs them so that the Intercessors, what they are interiorly, may appear on the exterior; and thus such operations do not differ, they are a great argument and indication of holiness, as some observe; although there have been Saints who are today canonized, like St. Alexis and others, of whom it is not recounted that they performed miracles while they lived, nor was their virtue and holiness known in life.

I have not been able to verify whether after his death this holy Man has worked other miracles in Lisbon, where he died, and in Coimbra (the City in which he taught and lived for the space of twenty years, for God usually honors His Servants more in the lands where they labored), and if the relics of his body have not yet had the gift of performing miracles until now (although I trust that in time they will have it), that is already reserved today to the relics of his spirit. Because how many through his virtues were and will be enkindled and will burn in divine love and charity? How many by his example have been and will be truly wise Men, looking at themselves in this mirror so clean, polished, and so perfect and clear? How many of the Heretics are reduced and will be reduced to the Catholic Faith reading and pondering his writings and his works or examples? And how many of the Catholics will be preserved in it, giving life and blood in its defense, seeing what our Doctor Eximius labored, wrote for, and did?

For so marvelous are his writings and the offspring that his fecund understanding has left us, that when a very holy person (whom His Majesty did very extraordinary mercies and was endowed with very high and elevated prayer) was asking Our Lord on a certain occasion that He deign to honor our Venerable Father with miracles because of the devotion she had to him, for the favors that God did her through his mediation, and to obey the order that her Confessor and spiritual Father had imposed on her concerning this, she understood interiorly these words from the Lord: Many miracles are his writings, giving her to know that even if there had not been others, nor were there to be any more from here forward, through the invocation or merits of this holy Father, his writings were so admirable that they came to be many miracles, and the miracles of his doctrine greater than giving sight to the blind and raising the dead,

because of the conversions that God makes through his mediation and has made, as has been touched upon and seen in other places.

That the aforementioned words are from God, spoken to that Person, I have the moral certainty that we men can have of similar things; of whose truth and speech, considering all the circumstances both of the person who had it and of the subject upon whom it fell, I have no doubt, not only for what I have noted, but also for what Fr. Juan de Marieta of the Order of Preachers recounts in the compendium of the life of Fr. Master Fray Luis de Granada (a native of the same City as our Father, and both died in Lisbon) that among the eulogies they placed on the stone of his sepulcher was this one that follows, and in first place, and it says thus: Brother Luis of Granada from the family of Preachers, of whose doctrine greater miracles exist, by the oracle of Pope Gregory XIII, than if he had obtained from God sight for the blind and life for the dead. It means: Here lies Fray Luis de Granada of the Order of Preachers, of whose doctrine the miracles are greater, according to the saying and opinion of Supreme Pontiff Gregory the thirteenth, than if with his prayer he had obtained from God sight for the blind and life for the dead. This alludes to what the same Pope wrote to him when he was alive, and I cited already in chapter 15 of the third part, speaking to him in the Brief he sent him of the fruit that God had made in souls through his books.

The same we can say of our Doctor Eximius, and it can be applied to him deservedly (as is drawn from the place that was cited and from others in this history) that God has performed through his doctrine greater miracles and more excellent ones than having given sight to the blind and health and life to the sick of whom I spoke in chapter 15 of this part; in which and in the others resplend the love that the Lord had and has for him and the esteem He makes of this His great Servant, and also His Divine Omnipotence, of which the

miracle is a certain pledge, as St. Chrysostom observes: A certain pledge of the omnipotence of God, for being His own work, according to the Psalmist: Who alone does great wonders. And among the other marvels that He has granted to Suárez or that God has worked through him or his doctrine, it is very special to see it so commonly admitted and to be so followed by so many.

But if until now God had not worked more miracles nor declared his holiness with such a multitude of supernatural testimonies and signs that equal in them many other Saints, to this it must be said with the Apostle: Who knows the secrets of God? Or who has been made of His counsel? Because He alone is the one who does great marvels, as the royal Prophet says; for with His infinite virtue alone can be done the things that go beyond the strength and order of nature; and as He alone works this, thus He alone knows in what place and at what time, through whose intercession and by what means miracles are to be performed, as also the quality and quantity of them. What St. Eulogius, glorious Martyr of Córdoba, writes in the first book of the Martyrs of his time comes well here, responding to the Moors and to the tepid Christians who in his same time did not hold as true Martyrs of Jesus Christ those who died for His Faith because they did not perform the miracles that other Martyrs before had done; which Saint concludes thus.

Finally, when Divine Providence works miracles either for the faith of those who believe or for the incredulity and greater punishment of those present, we should not marvel so much at the miracles that are performed as carefully consider whether the workers of these miracles have cast from themselves vices and are illustrious in virtues; if they are dead to the world and live to God; if through that charity which surpasses all other gifts of God they trample and place under their feet all the appetites and pleasures and softnesses of the world; if they use the Gift of performing miracles not for their honor

but for the glory of their Lord, which was given to them; and following with all their heart the doctrine of the true Master, they do not rejoice because the Demons obey them, but because their names are written in Heaven. These virtues are more admirable in those who work miracles than the same miracles they work. Because we must seek and esteem more what carries us by a more direct path to Heaven than what makes us marvelous in the eyes of the world; and true holiness and the holy fear of the Lord cannot fit or be found except in the heart of just and perfect Men; but miracles can be worked both by holy Men and by the wicked.

All this St. Eulogius says, which much confirms what has been noted about this matter, and what I observed in Chapter 11 of this part, that the greatest miracle that God performed in our Father was that so prodigious tenor of such a holy and admirable life that he observed, citing for this what St. Bernard wrote of St. Malachy: The first and greatest miracle which he performed was himself; although many others have not been lacking, as have been related, which publish the holiness of Doctor Eximius and the glory he possesses; of which, without them, God has not wished there to be one witness alone, but various ones, as is drawn from what was narrated of his having appeared glorious and reigning in Heaven to different persons, and among them to Brother Jerónimo de Silva.

And Our Lord having revealed to the Religious of St. Clare, as we saw above, the favor that that Brother received of having received Communion through that of Fr. Suárez after his death, consequently He revealed to her that Doctor Eximius was in blessedness, through whose intercession and merits His Majesty had performed that miracle so rare and so unusual. For if it is one when health is given with a supernatural manner to the sick person who asks for it and desires it with fervor and has lost it, it will be no less so to have God fulfilled the great desire that holy Religious had to

receive Communion, although the manner was not so unusual and singular, receiving sacred Communion (which communicates life and spiritual health) by the hands of Venerable Fr. Francisco Suárez, already glorious in Heaven, thirteen or fourteen years after he saw him with the rest of the Society in it, the Venerable and illustrious Virgin Doña Marina de Escobar, as I said above.

CHAPTER XVIII.
HE CONCLUDES THE SAME SUBJECT AND THIS PART

In the miracle and aforementioned case I find that it was not only a great favor that God deigned to do with respect to that devout Brother who received Him sacramentally in that extraordinary manner, but also with respect to Fr. Suárez, whom He took as Minister of that Communion so admirable, manifesting with it what special contentment and joy His Majesty had to be in the most pure hands of Suárez when alive, and that he should receive Him celebrating the Most Sacred Sacrifice of the Mass for the singular preparation, purity, and devotion with which he said it and approached that sacred Table, since even after death He wished to communicate Himself in the Eucharist to said Servant of His through the same Minister and hands, and to take him as His companion and assistant in that action or act so divine in which that holy Jesuit Brother was to receive Him, Suárez descending for this from Heaven, just as Christ Himself had been of his soul, in the manner that He is in the Empyrean, when it departed loosed from his body to ascend there, as must be piously believed.

For having been Doctor Eximius so true a Son of the Society of Jesus, so perfect an observer of its institute, so valiant a Soldier of its sacred militia, so persevering an imitator of its virtues, and so fine a lover of its Cross, who is not piously to believe that as his soul

exhaled, the good Jesus, his invincible Captain, would come out to meet him to receive him, who in life had favored him so much, as He usually does with others who are not of such high merits, dying in the Society? I bring as proof of this a testimony of whose Faith no one should doubt, nor of its truth, for being from the Mistress of Mystical Theology, St. Teresa of Jesus, who being in Córdoba, ravished in spirit after having received Communion, saw that there came out of Purgatory a great multitude of souls, which were served by, as guide and Captain, one more resplendent and beautiful, whom Jesus Christ came out to meet, accompanied by many Angels, and He embraced her with great benignity. The Saint was most joyful with such a spectacle and desirous to know who was that first soul so favored by the Son of God; she asked one of the last ones, who responded: Our guide is a Brother of the Society of Jesus, to whom we are very grateful because to his virtue and prayers we owe that we are today free from the pains of Purgatory. Of the coming of Christ, there is no need to marvel nor is it a new thing, because this is a privilege of the Religious of the Society of Jesus, that when a Jesuit dies, Jesus Himself comes out to meet him to receive him.

This is what that blessed soul said to St. Teresa (and the Book whose title is Imago primi saeculi Societatis Iesu relates it all, cited by Venerable Fr. Eusebio Nieremberg in the life he wrote of our Father St. Francis Borgia). From the last words she formed is strengthened more what I related in this part from the revelations I cited concerning the salvation of all those who persevere in the Society until death, in the manner I explained and proved in chapters 7, 8, and 9.

That other soul who served as Guide and Captain of the others was of a Coadjutor Brother who at that same moment had died in the College of Córdoba, of singular observance and virtue, who had been Sacristan for the space of thirty years more or less, with

such rare modesty that knowing and distinguishing by voice more than four hundred devout women who came to our Church, he knew none of them by face because of that his modesty so rare; and as is inferred from what was said, he departed this life so pure and perfect that he merited ascending to Heaven without stopping or touching in Purgatory (and for the reason noted) that our Lord did him that honor and grace, besides having come out to meet him, that so many souls departed and free from their pains should accompany him.

If such a privilege then Our Lord concedes by His mercy to those of the Society who live and die in it, who doubts that our Suárez participated in it when his soul ascended to Heaven, and that Jesus Christ would receive it coming out to meet him, accompanied by innumerable Angels and souls, both those who through his virtue and prayers would have been freed from Purgatory, and those who through his mediation and salutary writings had been saved and enjoyed glory? And he would see in him fulfilled what is asked in the recommendation of the soul when it agonizes, composed by the Church: May the mild and festive countenance of Christ Jesus appear to you; as he heard them pray to the Lord, finding himself in the gentle passage of death, his bed surrounded by that holy and devout Community of the Fathers and Brothers of Lisbon, as was said in another place; and likewise he would experience in himself put into practice that petition that is added, the soul now disjoined from the body: Come to his aid, Saints of God, hasten Angels, receiving his soul.

There conforms with the aforementioned case and argument another that the same Seraphic Mother St. Teresa writes in chapter 38 of her life, in these words: That night a Brother of that house of the Society had died, and being as I could commending him to God and hearing Mass for him, there came to me a great recollection, and I saw him ascend to Heaven with much glory, and the Lord with him; by

particular favor I understood His Majesty was going with him. Thus far St. Teresa, alluding (it appears) in these last words to the favor and privilege of which mention has been made, and that blessed soul spoke to her, which in company of the other many was flying to the Empyrean, where that of our Suárez will rest for all eternity, exhaling as a beautiful flower, without ever withering, continuously fragrances in that most pleasant garden, for those it scattered and gave in this life of its heroic virtues. I do not doubt that the sweetness the Reader will find in them and in his writings will enslave and render his heart, robbing as spoil the will always prisoner of the attractive fragrance of this Rose; whose name (to which the echoes commonly respond many times, and it happens with our Father) is embedded in the surname of Doctor Eximius, according to the reading of some who say, write, or pronounce it in this way: Soares, and the pure anagram comes out, which follows: Rose is.

So that it may be understood that in this is enclosed a great mystery, which is that if this flower the more crushed and pricked, casts from itself greater fragrance, thus our Father the more he has been unjustly persecuted by his adversaries or falsely calumniated, has given off from himself a sweeter fragrance, and this has gone and goes extending more throughout the whole world, both of his doctrine and of his holy life and most happy death; and he will be the most esteemed each day, coming to be fulfilled what that great Servant of God, Doctor Antonio Sanson, was accustomed to say many times, and it appears to prophesy, speaking of Doctor Eximius (as I narrated in the tenth Chapter of this sixth Part): That in the time to come one would speak of Suárez in another manner; that is to say (without the meaning I gave there to these words) with more respect and veneration. This said this Venerable Man and Most Pious Doctor, who living has preached to us so many years with word and example in this most faithful Town, his Homeland, when he heard or they

informed him that some ill-informed did not feel or speak of our Doctor Eximius with the respect and reverence that is owed to him and is just for his holiness and letters, for whoever knows them will not fail to admire them reverently and will doubtless show feeling (as he signified it with a holy zeal, said Doctor Sanson) if he hears words less urbane and decent against a Man such as Suárez, so worthy of praise for his singular merits and for how much he has labored for the Church and for the Faith.

Of the rose that flowers and exhales sweetnesses on the Hyblean mountains, it is recounted that the unclean beetle, vile and loathsome animal, has never been able to touch or reach it, because its fragrance is so valiant and elevated that before it takes away its life, it can approach or dare to approach the fragrant pomp of its plant. Thus resplended the candor of his integrity and the beauty and fragrance of his wisdom, for if never sin, as I said in its place, stained the pure crystal of that, nor did foul thought dare to assault his firmness, at least emerging victorious, the invincible sweetness of his fragrance always having victory against whatever unclean vermin; neither could any blast of envious hot wind wither the beauty of his doctrine nor diminish its fragrance or sweetness one point. Let us run then after such fragrant fragrances, both of the teaching of his examples and of his writings, so that afterward in his company we may enjoy immortal glory, of which Doctor Eximius is possessing great abundance, for having been so truly wise and so perfectly consummated in all virtues (besides being so eminent in human and Divine sciences) without excepting any, being verified in him the sentence of Aristotle, which says: Perfect is that which lacks nothing. A perfect work is that which nothing is lacking; which from all sides is seen finished and is complete, without there being anything to desire in it. Many are those who perfect themselves in one or another virtue, and those who travel at half rein through all, and rare are those who excel perfectly in all;

and the perfect Man (such as Suárez was) must be so in all virtues, in such a way that in whichever of them he weakens, he will not be so, for it is necessary to perfect oneself in all, without giving place to any vice to arrive at perfection. For as James says in chapter 2: Whoever keeps the whole law but offends in one thing, becomes guilty of all. He who keeps the whole Law, if he fails in one of its precepts, it is as if he failed in all, because for its perfection it is necessary to keep them all, as our Venerable Father did.

BOOK SEVEN
IT RELATES AND PONDERS THE MARVELOUS RESEMBLANCE THAT OUR DOCTOR EXIMIUS HAD WITH THE ANGELIC DOCTOR ST. THOMAS AQUINAS

CHAPTER I.
HOW PERFECTLY SUÁREZ FOLLOWED AND RESEMBLED ST. THOMAS IN VIRTUE AND IN DOCTRINE

For the conclusion and Epilogue of this History and the matter of which I am to treat, I intend with it and with what I am to say to give to our great Doctor his greatest praises and glories, so that when through all that I have written of him in these six parts of his life, in which I have related his wisdom and holiness, he may not have achieved the esteem that the one and the other so deservedly have merited, he may attain it through what still remains to be related. Well known through many examples from Ecclesiastical histories is Divine Providence in having arranged that some Men distinguished in the Church in doctrine and holiness should be very similar to others of their same profession and state. Our Suárez Doctor Eximius was so similar to the Angelic Doctor St. Thomas in the most principal actions of his life that it cannot be interpreted as audacity, nor

ambition, nor flattery on my part (since it is something so public and notorious) to compose this parallel between the two, without pretending through it to compare or equate our Doctor Eximius with the Angelic, for St. Thomas is an incomparable Man, one of the greatest Doctors that the Church has and acknowledges, none greater than he, and he greater than many; but rather for the greater glory of God and honor of His Servant, to follow in this comparison the exemplar that I have in certain Writers and lives of illustrious Men who have made a parallel of the subject of whom they write with other very great models of virtues, without presuming thereby to rival them in wisdom and holiness, of which God alone can be judge, who penetrates the hearts of men and knows the most intimate part of the soul.

This being established, let no one find strange the title or proposition and subject of the present Chapter and Part, when of many great Servants of Our Lord it is said (although there may be infinite distance between God and the creature) that they are or were true and perfect imitators of Christ, which is the most that can be affirmed of them; which praise the Most Eminent Lord Cardinal Ludovisio, Vice-Chancellor of the holy Church of Rome, Archbishop of Bologna and nephew of Gregory XV, giving to our Father St. Ignatius in a panegyric sermon that he made of him, adds these words: Nor can anyone reproach this praise as too audacious, since Christ Himself gives us occasion with that most elevated invitation: Be perfect, as your heavenly Father is perfect. Which is understood not by equality but by resemblance; as also in the same sense St. Paul said to the Corinthians: Be imitators of me, as I also am of Christ. Fr. Eusebio Nieremberg brings this sermon (where Cardinal Ludovisio proves his proposition) in the forty-third Chapter of the life of our Father St. Ignatius, which was printed in the City of Zaragoza in the year 1631.

This being established, I can well say that just as Our Lord placed the Angelic Doctor St. Thomas in His Church in the past centuries so that he would be in those to come its Master and its light, thus He wished with very particular providence that in the following ones there should succeed him another light and Master in Fr. Suárez, so similar to him that the actions and virtues of the one marvelously match the virtues and actions of the other. Because as Fr. Suárez took St. Thomas as his model, he tried to portray in himself everything that with admiration and esteem he venerated in him, both being of the same profession and state (although of different orders), on which is founded the resemblance that existed between the one and the other, without that which they had in their intellects and in their occupations and employments. It seems the Poet Ovid was speaking of them in his sweet verses when he said: Clearly there is some harmony in kindred spirits, and each keeps the bonds of his pursuit. The rustic loves the farmer, the soldier one who wages fierce wars, the sailor the helmsman of the wavering ship.

From the moment our Doctor began his studies he took the Angelic not only as Master of letters to follow, but as an ideal of virtues to imitate. He achieved both ends with admirable advantages, copying in his soul and in his understanding the perfection and wisdom of St. Thomas. Fr. Suárez began the publication of his works with the first tome on the third part of the Angelic Doctor; and thus in it as in others he wished to make himself a commentator and interpreter of the doctrine and words of the Saint in order to be more absorbed in his wisdom, explaining and commenting on all his articles and questions one by one; and then disputing and raising new questions about the Text of the Saint and about his doctrine. He was of him so humble, punctual, and faithful a disciple that he does not depart at all from his Theological opinions, explaining his mind and feeling with no less punctuality and exactness than if he had sworn by

his words. And it being in the time when Fr. Suárez began to write (and in past times) the most ordinary style, the most used, for Writers to take the Master of the Sentences and his Text to comment on it and raise disputes about them, as can be seen in almost all the Scholastic Doctors and in St. Thomas himself, who also made himself a Commentator on the Master, nevertheless Fr. Suárez wished to choose (leaving the Master) the Angelic Doctor and his parts to declare and comment on them, although most of the Religious of the Order of Preachers commented not on their holy Doctor but on Peter Lombard (thus called the Master of the Sentences), as is seen in Friar Peter of Palude, Friar Domingo de Soto, and in many others of this illustrious Religion whom our Most Eminent Cardinal Robert Bellarmine relates and cites in the book in which he treats of Ecclesiastical Writers, and who printed their works many years after the Angelic Doctor died.

Leaving then the Father Master and Doctor Francisco Suárez the Master of the Sentences and the style so ancient and commonly received, he set himself very purposefully to explain and comment on St. Thomas (so much did he show himself his disciple and so devoted), being one of the first who opened this path and gave example to the other Doctors; and the first Author who not being a Dominican Religious followed and undertook him. I say this because before him I find only two or three Authors of the Dominican Religion who, leaving the Master of the Sentences, made themselves Commentators on the Angelic. These Bellarmine cites and they are the Most Eminent Cardinal Cajetan, Francisco Ferrariense, and Conrad Koellin; the first wrote on the whole Summa Theologiae of the Saint; the second on the Summa Contra Gentiles; and the third on the Prima Secundae. Those who esteemed more interpreting Bishop Peter Lombard than St. Thomas, from the sacred Order of Preachers, were (without the two I cited above) the following: Peter

of Tarantaise (who having been created Pontiff was called Innocent V), Ulrich of Strasbourg, John of Paris, Hervaeus (who was General of the same Religion), Durandus, Robert Holkot, Nicholas Gorran, and John Capreolus of Toulouse.

In this way our Doctor Eximius wished to manifest the devotion he had to the Angelic and the esteem he made of his doctrine. Of which his own testimony is also a clear argument, for speaking of St. Thomas in the first tome on grace he writes thus: Only in this place do we add St. Thomas, because just as in explaining the mysteries of the Faith he is preferred to the other Scholastic Theologians and is compared to the first Doctors of the Church, thus we judge and reckon him equal to St. Augustine in illuminating the most difficult controversies concerning grace and free will. For not only does he follow his doctrine and is its most vigorous defender, but even in obscure and ambiguous points he is the most diligent investigator of his mind and most faithful interpreter. Wherefore, just as in our other labors and Theological disputations we have always had St. Thomas as principal guide and Master, and we have striven with all our strength to understand, defend, and follow his doctrine, in the present work we shall take care to do this with much greater study and affection; and we hope with Divine help to succeed in not departing in any grave matter or anything of moment from his true mind and opinion, not from our own head but from his ancient expositors and followers; and where they may be lacking, eliciting it from various places of the same collated among themselves.

Fr. Suárez means with these words what follows: Only in this place do we add St. Thomas, because just as in explaining the mysteries of the Faith he is preferred to the other Scholastic Theologians and is compared to the first Doctors of the Church, thus we hold and judge him equal to St. Augustine in illuminating the most difficult controversies of grace and free will. Because he is not

only a follower of his doctrine and its most vigorous defender, but even in ambiguous, obscure, and doubtful points he is the most diligent investigator of his mind and most faithful interpreter. Wherefore just as in our other labors and disputes or Theological matters we have always had St. Thomas as principal guide and Master, and we have striven to follow with all our strength and as much as possible his doctrine, to understand it and defend it, in the present work and treatise with much greater care and affection we shall strive to do this; and we trust with Divine favor that we shall achieve never departing in any grave matter or anything of moment from his true sentiment and opinion, not governing ourselves by our own head or opinion, but by that of his ancient interpreters and disciples who pride themselves on following him; and where they may be lacking or cease to touch or observe, drawing it from various places of the same Saint collated and compared among themselves.

All this Fr. Suárez says, in which he shows on the one hand his great modesty and humility imitating the Angelic Doctor, and on the other in what esteem and veneration he holds him and how devoted he is to his doctrine, for he affirms and confesses that always in Theological questions he had held and embraced it; and when he said these words or left them written it was at the end of his life, a little before dying; because as I noted in its place, this book (with the other two on grace) was posthumous, and he put them in it after having already given to light thirteen folio tomes; and he who had so firmly and loftily in the broad bosom of his capacity all his writings affirmed it. From which it is well inferred how notably those err who give the ignorant vulgar to understand that whoever follows the doctrine of Suárez goes against what the Angelic Doctor defends; and likewise is drawn from what was said with how much foundation Fr. Lorenzo de Aponte, distinguished Thomist of the Order of the Regular Minor Clerics, affirmed that our Doctor Eximius merited (as

we saw in the fourth chapter of this part) the first place among the Disciples and Commentators of the Angelic. Whose devotion he displayed even more principally in the imitation of his examples and virtues, for since his life was so similar to that of this holy Doctor, we can with reason say what was noted at the beginning of the preceding chapter, that it is the greatest miracle that he performed; and for this reason after the others that we related there, we mention this one here; and for proof of it we shall descend to the most particular actions of the two.

CHAPTER II.
SPECIAL ACTS AND VIRTUOUS EXERCISES OF SUÁREZ SIMILAR TO THOSE OF ST. THOMAS

I begin the parallel considering that if St. Thomas left the world and entered the Religion of St. Dominic when he was not yet past sixteen years, consecrating to God the firstfruits of his life before the world took possession of his will and malice changed his understanding or fiction deceived his soul, at the same age Fr. Suárez entered the Society of Jesus, making first the owner of himself and of his actions God Himself rather than the world, both having chosen these two sacred Religions (whose holy Founders love each other so especially in Heaven), so similar in their vocation to help souls to their salvation and greater profit, and in which just as there is union of hearts and wills, there must be on earth the closest union even in opinions, as the Lord revealed to the Venerable Virgin Doña Marina de Escobar, and is related in her life, with a vision she had in the year 1602, more or less.

St. Thomas entered the Order of Preachers at its very beginning, only a very few years after its foundation, through the mediation of Friar Juan de San Julián, a venerable and holy man of the

same order, with whom the Angelic Doctor had taken close communication. Fr. Suárez also entered the Society of Jesus at its very first beginnings, for no more than twenty-four years had passed after its confirmation; and he asked to be admitted to it moved by the Preaching of the Apostolic Preacher of Jesus Christ, Fr. Juan Ramírez, Jesuit.

When St. Thomas was studying in Germany, his fellow students considered him dull and of short capacity, and because of his great silence they called him the dumb ox; but in a short time he gave such signs of wisdom that with admiration they began to esteem him whom before they had held in little account; and his Master Bl. Albert the Great said that Thomas would give such bellows that they would be heard throughout the whole world. This same thing happened to Fr. Suárez at the beginning of his studies, when because of his dullness and incapacity he was held in little account by his fellow students and called the dumb ox; but suddenly, and not without more than natural mystery, he gave such signs of his sharp intellect that it was the admiration of his same fellow students. And making great insistence to his Superiors, seeing how little his studies were profiting in those beginnings, that they should remove him from them and apply him to the most humble and domestic offices, the holy Martyr Martín Gutiérrez his Rector did not concede it to him, but with Prophetic words and with the spirit that Albert the Great had, said that through that Brother who seemed so dull and incapable God was to illuminate His holy Church, teach the world, and honor the Society of Jesus. How well all this has been fulfilled, today all see it already.

Of the Angelic Doctor Friar Guillermo de Tocco recounts in the seventh chapter of his life that having been held by one of his best fellow students as a man of dull intellect (as others judged him) and of short capacity, taking pity on him for this, thinking that he could

not learn anything in the matter of letters, he himself calling him aside offered to repeat to him every day the lessons; and the Saint thanking him accepted the offer, and until the other came to be undeceived, knowing the great wisdom that was hidden in the Saint, and came to know this among the others who were ignorant of it, because of the great silence he kept and spending some years as a student of Albert the Great without ever having argued or given any lesson or held literary conferences, caring only to note what he heard and to ruminate it in his understanding. Almost the same thing I said of our Suárez in the eleventh and twelfth chapters of the first Part, when I related that a fellow student was given to him so that he might go over the lessons for him, the Master considering him of such short intellect, which he ceased to do God having illuminated his understanding in the manner that was said in that place.

The same holy Doctor confessed some times to his Companion Friar Reginald that what he knew had stuck to him more from prayer than from study, because he prayed in such a way as if he lived from prayer, and thus he studied as if he did nothing else, being so absorbed with God that prayer and study gave each other their hands. Also our Father confessed and said various times that in the greatest doubts that occurred to him in his study, he had no better Master nor more learned books than an Image of Christ our Lord Crucified very devout (and from whom he received the favors I wrote of) that he had in a small room of his chamber, before which he placed himself on his knees; and asking Him for light for what he could not attain with his intellect, he came out of that prayer so illuminated as if he had had no doubt at all, learning no less in prayer than in study, and uniting both admirably. And this same thing that Fr. Suárez confessed, his Companions saw many times, because being in the depths of his study, he would suddenly rise from his chair and retire to his oratory, where placed on his knees he would remain in

prayer, and after a while he would return to his books as before to write.

Very notable was the devotion that St. Thomas had with the Most Holy Sacrament and with the Sacrifice of the Mass, for he was not content with saying it each day unless he was sick in bed, but he even heard another and commonly served it; from which came his having written so excellently of this divine Sacrament that surpassing other Writers in other matters, in this one it seems he surpasses himself. How devout our Suárez was of the Most Holy Sacrament and of the holy Sacrifice of the Mass was shown in a special chapter of the fifth Part of this History with various examples. And if the Angelic Doctor was able to write so much passing his life in fasts and labors, we saw that our Doctor Eximius passing it in a kind of continuous fast, burdened with ailments and lacking health, has surpassed all those past in the number of tomes; of the advantages with which he wrote of the most lofty matter of the Eucharist, both in the much and new erudition of authorities of the holy Fathers and in the new questions and disputes that he raises, the third tome on the third Part of St. Thomas is accredited testimony, in which he treats of it very extensively and learnedly.

To the degree that St. Thomas was devout of the Most Holy Sacrament, he was so of the Most Holy Virgin; to this same degree was Fr. Suárez most singularly devoted to this same Virgin our Lady, as was related in its place; and especially he showed this tender affection with the mystery of her Immaculate Conception, which he always defended until death. And if the most principal devotion and the most pleasing to this most pure Queen of Heaven is purity of life, how great this was and the Holiness of the Angelic Doctor is sufficient proof that he never in all of it committed grave sin nor lost the grace that he received in Baptism, increasing it with heroic acts of virtues. With these and with that excellence of not having lost

Baptismal grace our great Doctor was adorned and beautified, as various testimonies said, and in their places were cited, which I cease to repeat so as not to tire.

This constancy and fortitude in virtue, and vigor and strength for so much study and labor they received through the mediation of this great Lady and Sovereign Princess who always assists her devotees, and from that divine sustenance of the sacred table that usually communicates them to those who frequent it, as Avendaño proves on page 182 of the Epithalamium, where speaking of the two he writes thus: St. Thomas Aquinas amid fasts and a life exercised with the greatest labors, beautiful of aspect, vigorous of body, and robust; Father Francisco Suárez with meager sustenance sustained immense labors of writing, and both were endowed with singular affection toward the Eucharist. It means: St. Thomas Aquinas in the midst of fasts and passing a life full of great labors did not lose the beauty of his aspect nor the vigor and robustness of his body; Father Francisco Suárez with a sparse sustenance undertook and sustained immense labors of writing and in study, and both had singular affection and devotion to the Eucharist.

Having labored and written the Angelic Doctor a very difficult question of this matter of the Eucharist, on a paper he placed this on an altar, and with his eyes and with his heart fixed on a Crucifix that was there, he begged Him most affectionately that if what he had written there was true, He would give him grace to say it (the other Doctors of Paris had submitted to the Saint regarding that difficulty so arduous), and if not that He would stay his hand and prevent him; and being in the greatest fervor of his prayer, Jesus Christ Himself showed Himself to him visibly over the altar and said to him: Well is this written, Thomas. And the Saint continuing in his prayer, his body rose in the air and remained a good while thus suspended. Another time when he composed the office that the

Roman Church sings on the day of the Most Holy Sacrament, being in the City of Orvieto, a Crucifix spoke to him and told him as much; in the same manner was what happened to him in Naples when he was writing the third part of the Summa, that resorting as he was accustomed in all his doubts to God (as a cherished Son does with his Father), and being one night in the Chapel of St. Nicholas in prayer, he began to be ravished and to rise a cubit high, and the Crucifix that is on the altar spoke to him in a loud and intelligible voice and said to him: Well have you written of me, Thomas, what do you want me to give you for your labor? And the Saint responded very much in himself: I want nothing, Lord, except you.

This favor that our Lord did to St. Thomas was not known except through a single testimony who heard this colloquy, which was a lay Religious of the same Order of Preachers called Friar Domingo de Caserta, who was Sacristan of that Convent, as Fr. Guillermo de Tocco writes in the ninth chapter of the life of the Angelic Doctor. And even in this I find some resemblance, for if a lay Brother Sacristan is witness to the favors that God does to St. Thomas, another lay Brother Porter or Coadjutor was one of those that He communicated to Suárez, as was noted and will be said.

Our Doctor Eximius if he came upon some difficult question, on his knees before a Crucifix asked for light from the Father of lights, and if he still remained with doubt, he came before the Most Holy Virgin Mary, whose image he always had before his eyes; and it happened that he would be in prayer so absorbed with God that no noise was sufficient to draw him away from Him. See the eighth chapter of the sixth Part, where we saw the favors that our Lord did him in prayer, and the rays equal to those of the Sun that coming out of a devout Crucifix went straight to the face and breast of Fr. Suárez, as Brother Jerónimo de Silva related, the holy Father being two cubits high raised from the ground, as if on his knees in the

air, signifying that light and splendor, as some interpreted, that Christ our Lord was saying to him: With great light have you written of me, Suárez. But I already proved and observed in that Chapter that He wished to indicate not only that he had written well of His Divine Majesty, but even of His Most Holy Mother and of St. Joseph Spouse of this celestial Princess. And seeing himself not once but many times his chamber filled with sovereign light, as Doctor Don Juan de Armida his Scribe noted, denoted that all his writings were illustrious and that he wrote well in all matters.

These effects both in the Angelic Doctor and in Doctor Eximius were born of the prayer and most lofty contemplation they had, and of the sweetness and benignity of the Lord, who thus regaled their souls illuminating them with His Divine light and inflaming them in the most sweet flames of that sovereign fire that burns and does not consume. I add, and it is inferred from what we have said in another part, that not only Christ approved the Doctrine of Suárez, but also His most sacred Mother regarding different points that Fr. Suárez treated touching on her, and among others that of her Immaculate Conception and the height of her glory above all the Blessed taken together.

The Author of his life printed in the first tome on grace, speaking of his doctrine and of the degree of Doctor that he received in Évora, says: Most wise from the journey of the Doctor in signs, he is inaugurated with solemn rite in the Évorian Academy, which very affectionately regarded him and heard him most willingly, embracing the sweetest manners of the man and admiring his divine doctrine. And speaking of his arrival in Coimbra and of the admiration that his doctrine and integrity of life caused to all the wisest and how much he gained their hearts, giving themselves a thousand congratulations for enjoying such a Doctor, he adds: Others persuaded themselves that wisdom had been divinely infused in him. Nor was there lacking one

who simply and candidly asked him if matters stood thus? To whom the Father smiling with a certain cheerful sincerity responded: That certainly that wisdom, such as it was, he first referred as accepted from God the fount of all goods, then to his study and his sweat, for if even unfruitful intellects are irrigated, it is necessary that finally they bear some fruit.

St. Thomas had his vocal prayers for all purposes, to prepare himself to say Mass and after having said it to give thanks to the Lord, for when he studied, for when he wrote, and for other occupations; and a very great and very cherished devotion with Our Lady; and he always placed Her as Mediatrix with her Son for whatever things he wished to ask and beseech Him. Fr. Suárez rose half an hour before the Community to have an hour and a half of mental prayer in the morning, and at night before going to bed he spent another hour in prayer, commending himself to the Saints whom he had as devotees, never failing however tired he was from study, without the colloquies that during the day he made with God and with the Most Holy Virgin, and the holy stations that he walked in his chamber in the midst of his doubts, of which mention was made in another part.

CHAPTER III.
HOW SIMILAR SUÁREZ WAS TO THE ANGELIC DOCTOR IN HUMILITY AND CHARITY

In the most profound humility that flowed from that same fountain of prayer, the most wise Doctors, the Angelic and Doctor Eximius, were very similar, for if St. Thomas said of himself, giving thanks to God, that in all the days of his life he had not had vainglory that in his opinion reached the level of sin, Fr. Suárez candidly and sincerely said many times that he had never had even a thought of elation or vainglory, and that these affections had never disturbed

him. But it is no marvel that having received such a sovereign and illustrious light from God, they saw in themselves what was of them and what was of God, and attributed to God the glory and to themselves the confusion; and for this the more they were reverenced by all, the more they humbled themselves and placed themselves under the feet of all and preferred themselves to no one.

St. Thomas never wished to accept the Archbishopric of Naples and other great dignities that the Pontiffs offered him, holding himself unworthy of them. Doctor Eximius fled from them so much that because of the danger that Paul V might command him to admit the dignity of Cardinal, he had to make insistence with His Holiness to be able to retire from his Court when he was in Rome, and the Pope wanted him to be his Theologian; and other times that he offered him the same dignity, he always refused it constantly with all the honors he could receive from his hand, on the occasion that in his name Cardinal Borghese wrote to him asking him to request the favor he desired in esteem and gratitude for the book he composed against the Heretics of England, contenting himself with obtaining from His Holiness and asking of Paul V a plenary indulgence for himself and for his Benefactors for the article of death.

The Angelic Doctor used to say that he esteemed more the book of the homilies of St. John Chrysostom than to be Lord of Paris; and Fr. Suárez esteemed more the corner of his cell in Coimbra than the greatest Courts and Cities of this world. For this he never wished to live in Rome or in Madrid, but in Coimbra retired and occupied in the exercise of his studies and virtues, except the time that by obedience to his Superiors he had to teach Theology in that holy City. And he used to say that if it were necessary either to leave his customary prayer or to lose what he had acquired of letters, he would more willingly lose the second than the first.

St. Thomas presiding at conclusions of an arrogant and free Friar who to make ostentation of his intellect wished to defend some opinions contrary to what the holy Doctor had taught and taught (for in Communities even of Saints there is never lacking one who goes by a crooked path), with great contempt and offense to his Master, and such a Master, the Saint never spoke a word that touched on it, edifying more with his modesty the hearers whom he had admired before with his Doctrine. But so that his doctrine through his dissimulation might not be held as good, the following day with great meekness and force of reasons he made him retract and confess his ignorance.

Fr. Suárez being in Alcalá teaching Theology went to a public Act in a Convent of Religious; having proposed his argument, the President, without the Father having given him cause, said against him many injuries and immoderate words, without Suárez responding to them or showing any feeling, but rather he heard them with great peace and calm exterior and interior. But on a certain occasion when he presided at a public act in Coimbra and the arguer alleged in his favor against the conclusion that the Father defended a passage from St. Augustine, so that through his dissimulation, silence, or permission that passage might not be held as true and the doctrine he taught as false (which was in the matter of auxiliaries), he showed clearly and said that in all of St. Augustine those words or sentence that the Arguer cited would not be found.

The Angelic Doctor being walking in the cloister of the Convent of Bologna, without knowing him there came to him a guest Friar and told him that the Prior commanded that he accompany him and go with him on a certain errand (the Prior had told him to take the first Friar he found unoccupied), and the Saint without giving him another response immediately took his sack on his shoulder (which was the bag in which they begged for bread as alms, and all

went out with it) and went immediately to accompany the Friar; and as because of the weakness of his leg he could not keep up with him, he remained behind quite fatigued, until some principal people saw the Saint who was going flustered and dragged after his companion and advised him how badly appeared that discourtesy that he used with Friar Thomas Aquinas. Then the Friar knew him whom before he had not known, and the humility of the Saint; and he threw himself at his feet asking his pardon, and he with a laughing mouth raised him from the ground, saying that he did not know where the fault was to ask him pardon, for he wore the habit for that purpose which went well with the sack and bag of a poor man, and that all the substance of Religion is summed up in the obedience with which man subjects himself of his own will to men for God.

Our Father finding himself a guest in a College after having made a long journey, on this occasion there was lacking someone who had to wash the plates in the kitchen, I do not know for what impediment; the Father Minister ordered a Novice to designate or notify the first one he encountered. He came upon Fr. Suárez, and without knowing him (either because of the modesty the Novice kept, or because of the many there were in that College or house, and because it is not the custom of the Society for the ancients to communicate or speak, even in designated times, with the Novices), the Father without replying or advising him if he was a guest or telling him his name went to exercise that humble office. He understood well that the Heaven of religious perfection rests on these two poles of humility and obedience, and that it will be then more elevated the more rendered and subject these two may be.

St. Thomas was once reading in the Refectory while the Friars were eating, and he who had charge of correcting at table corrected an accent for him; and although the Saint was certain that he had been correct and that the Corrector was mistaken,

nevertheless he repeated that word with the accent that had been ordered him and corrected (if correction one can call that success) what he had pronounced. And being asked afterward the reason for this, he responded: Because it matters little to pronounce the syllable long or short, but much to be humble and obedient.

Fr. Suárez learned this lesson so loftily that he gave his books to be examined to the Revisers, even though they had been his Disciples, exposing himself (to obey the order of our Father General Claudio Aquaviva) to be censured by anyone and corrected even though he was inferior to him in letters or teaching, and they might not have as much reason and foundation as Doctor Eximius, in whose mouth all were learned; he alone in his esteem was so small that he acknowledged and respected all as greater, having in imitation of St. Thomas a good opinion of all without believing or judging ill of anyone; because the humble soul is always in itself, and the knowledge of itself begins and ends, and of itself alone has fear, and of others confidence and security. For this our great Doctor trusted so little in his intellect and in his wisdom (it being so great) that he never went up to the Chair to preside at some Act that he did not go up fearful and afraid of success; and what is more, even of his actual Disciples he made himself, being Master, as a Disciple, as in its place will be pondered.

This same humility of the Angelic Doctor admirably shines in that singular modesty with which the Saint treats in his writings the other Saints and Doctors of the Church, reverencing their doctrine as that of Masters, and expounding and giving good sense to what is obscure and doubtful; and when necessarily he departs from some opinion of those that some Saints held (for being outside what the Church afterward taught), using words so modest and humble that he well shows the spirit of Heaven with which they were written and the respect he had for the Fathers who taught us like Angels,

although in some things they erred as men, God our Lord permitting it thus so that we might acknowledge His gifts and know that all good success is His. How perfect an imitator of St. Thomas our Father was in this, his twenty-three large tomes are accredited testimonies, and what has been related treating in a particular Chapter of the modesty and composure of his words; I refer to them whoever doubts this truth to be more and better assured of it. But it is not so much to be marveled at that the Angelic Doctor and Doctor Eximius used such strange modesty with the Saints and Masters of the Church, seeing that which they used with the very Heretics, declaring most loftily the Catholic truth and undoing their errors with great force, without treating harshly and with rigor of word those who teach them.

No less did these two great Doctors resemble each other in the enkindled charity and love of God and good of their neighbors, which cannot easily be comprehended or explained. From how much the Angelic Doctor labored, teaching, teaching, writing, and illuminating with the light of his doctrine in the few years he lived (for when he died he was entering his fiftieth year of age), something of the fire of divine love can be surmised that burned in that sacred breast that cast from itself such living and continuous flames. And something of this divine fire that had caught and dwelt in the ardent heart of Suárez can be known in the fifty years that he taught and taught continuously and wrote and illuminated with the rays of his wisdom (having died at seventy), in how much he labored with such exercises, surpassing in the number of his books and impressions all those past; whose quantity and quality of writings, being so much, being really from one Author, as the same style and connection publish, and the truth of eyewitnesses, it seems that many subtle pens and excellent Doctors who lived many years labored on them. Thus this new Sun illuminated the world.

Likewise can be seen and drawn something of the charity of the Angelic Doctor from the care he took in preaching the word of God to the people and of the manner in which he preached it, because St. Thomas and his great fervor and zeal in teaching in the Chairs were not content, and with writing day and night the books he wrote and responding to the doubts that as to a sublime and celestial Master came to him from so many and so different parts, but he also occupied himself in preaching the Gospel, and he did it as an Apostolic Man, directing his sermons not to vain ostentation of his incomparable science nor to the applause of those who heard him, but to moving hearts to the love and holy fear of God, to contempt of temporal things and desire of Eternal ones.

In the one and the other employment our Suárez exercised himself and employed his great charity, without the laborious and ordinary exercises of his teaching and impressions impeding him from responding to innumerable cases and difficulties that came to him from various Kingdoms and Provinces, as to an oracle, so that he might resolve them; and giving himself to the ministry of preaching with such heat of spirit when he was teaching the course of Arts in Segovia, that going out one time (of the many he used to preach) from the sermon very enkindled and sweating, a north wind penetrated his chest in such a way that it remained always obscure; and since he saw himself for this obliged to leave the pulpit and occupy the Chairs of Theology that by obedience he held, he was always nevertheless ready to hear confessions, as was recounted more extensively in its place. Greater and more arduous labor, and of less applause and less esteemed and known than preaching publicly.

St. Thomas had great compassion for his neighbors. He wept many tears for their labors. He undressed himself of his habits to give them to the poor, not being able to bear himself with clothing seeing his brothers without it. He received with meekness and joy all the

distressed and afflicted who came to him, and sent them away consoled. And some from only seeing him and speaking to him felt in their soul a manner of delight that was not possible to have in any earthly thing.

Fr. Suárez felt with tender affection any evil and labor of his neighbors; he came with whatever alms came to him to remedy their necessities, without employing a single one in his person nor a maravedí of the money that with license of the Superior he distributed among the poor. To no one was he ever burdensome, but rather pleasant and affable to all; he consoled all the penitents who came to him to reveal their consciences and confess themselves; he came to whoever sought him for the good of his soul or to ask his counsel in his doubts, without hesitating to expose himself to danger to his life to communicate spiritual life to his neighbor, as was seen treating of his burning charity, which it seems God signified in that supernatural light with which his chamber was filled at different times.

CHAPTER IV.
OF THE NATURAL AND SUPERNATURAL GIFTS IN WHICH GOD MADE SUÁREZ SIMILAR TO THE ANGELIC DOCTOR ST. THOMAS, AND OF THE REVELATIONS TOUCHING ON BOTH

His History of St. Thomas is written pondering the immense capacity of his understanding, that he sometimes had in his study three and four scribes to whom he dictated at the same time matters so different and profound as his books show today. This same thing is related of our great Doctor, of which were accredited and sure witnesses the same Scribes that he had, to whom being four he dictated at the same time questions and very diverse matters, without

some impeding the others, and with the success and perfection that we see.

From very few years St. Thomas began to give signs of his incomparable wisdom, publicly teaching sacred Theology and interpreting the Master of the Sentences, which was what was used in those times. In this manner he taught many years in Paris and afterward in Bologna, Rome, and Naples, scattering the rays of his light and doctrine with his tongue and living light in those Universities, and with the pen afterward throughout the whole world.

From only twenty-seven our Francisco began to publicly teach sacred Theology in Valladolid, and he continued it until seventy, teaching in Salamanca, Alcalá, Rome, and Coimbra, illuminating these five Universities and Cities with the admirable light of his wisdom, and at the same time with his books the whole world, publishing each year some of them, so that there was no place or corner in which the name and doctrine of Doctor Eximius was not known.

St. Thomas graduated as Doctor and Master in Paris after having taught the Sentences and having continued for a time his teaching and Scholastic exercises, by pure obedience to his Prelate with great sadness and diffidence, because as he was so humble and held himself unworthy of everything, he was exceedingly distressed when they commanded him, as if he were the most unable man in the world and he knew himself as such.

Fr. Suárez being also of such profound humility resisted as much as he could the royal orders and those of his Superiors so as not to occupy the Chair of Prima of Theology in the University of Coimbra, and in the end having been necessary to surrender and obey and to graduate first as Doctor in that faculty, after having taught with singular esteem and applause in Cities so celebrated of the world as Rome, Alcalá, Salamanca, and others, he shows so much feeling for

judging himself unworthy of honor that to manifest it and the repugnance with which he received that honor, he took for the theme of his lesson in that degree the words of holy Job: What before my soul refused to touch has now in my anguish become my food, which mean: To what before my will did not face, because of the straits in which I find myself comes to be my food. Which I declared and pondered in its occasion.

Of St. Thomas Friar Guillermo de Tocco recounts, who wrote his life, in the sixth chapter of it, that his doctrine did not seem human but divine; that he invented new articles in his lessons and a new and clear mode of deciding questions, and in confirmation of his responses new reasons; and that he was of such elevated intellect that he did not hesitate to teach and write new opinions that God newly deigned to inspire in him. This same thing we have related of Suárez and his illustrious tomes manifest it sufficiently. And if of St. Thomas the same Author affirms that he illuminated the Church more than other new or modern Doctors, this same thing the testimonies of most grave Men alleged in the sixth part feel and say of Suárez.

The same Tocco speaking of the Wisdom or science of the Angelic Doctor writes that he had and attained it by Divine inspiration, and adds that four things or signs prove this, which he brings in the seventh chapter of his life, of which we made mention in Chapter 19 of the fourth Part, where we saw that all of them were discovered in Suárez and it has been proven that they were found in him from what I recounted in the sixth Part of his devotion, prayer, contemplation, raptures, extraordinary lights and splendors that emanated from his face, of the approbation that Christ Himself gave him of his writings with the sovereign rays issued from His holy Image and directed to him, and of the facility and felicity with which he dictated diverse controversies or matters at the same time to three and four scribes, without ever retracting an opinion once determined

and written. From which we can gather (and there is foundation to affirm) that the wisdom of this great and Doctor Eximius was also infused and had by Divine inspiration, as many have believed and said, as was touched on in the cited chapter 19 of the fourth Part.

This must be understood both of the Angelic Doctor and of Our Doctor Eximius, not that either of them had infused science by Divine inspiration in everything or regarding everything they have written, but in many things, difficulties, questions, or matters, or in order to them, whose truths God manifested to them, prayer preceding, without costing them labor or vigilance in study and discourse; and sometimes teaching them by particular inspiration, assistance, and light, they having applied wakefulness, diligence, and study to understand them. They had and obtained the first by infused or infunded science, which is called and is that which is not acquired with any diligence and proper labor; and the second they attained in the manner stated, the Lord inspiring in them what they had to choose or follow regarding different opinions opposed among themselves although probable, or new reasons and solutions to support theirs.

So I find it to be a different thing for one to have infused science or to have it or attain it by Divine inspiration, although Tocco seems to hold it as the same thing. In the same way must be understood what this Author relates in the ninth chapter, that St. Thomas said in secret to Friar Reginald his companion that God had given him infused science, or that his science was from Heaven or that he had it from there (which is the same and is taken as the same, infused or celestial science), that is, regarding many points, not in order to everything he had written of various controversies and matters, for Father Master Vidal cited by our Vega in the Marian Theology number 364 says in the treatise on the Conception that he had seen a little book brought to light by the Angelic Doctor in

which some opinions are treated, and among them the one he had written in the third part question 27 article 2, which was the less pious in the matter of the Immaculate Conception, defending in it the more pious one he had sustained on the first book of the Master of the Sentences distinction 44 question 1 article 3, saying that Our Lady (and it is the true one) was conceived without stain of original sin, and he would say this if he lived. And the same is confirmed because we know that the Subtle Bl. Scotus and other grave and holy Doctors in various probable points oppose what St. Thomas feels, and no one for this would dare to say that everything that Bl. Scotus and the rest wrote that is not in conformity with the mind of the Angelic Doctor is false, which would have to follow if we said that he wrote with infused science or by divine inspiration in everything he wrote. Wherefore this alone must be taken in the explained sense, and from which is inferred that those do not speak as one must speak who absolutely affirm without more distinction, moderation, or limitation that the doctrine of St. Thomas was approved by Christ, as if everything he wrote and goes printed of him were authorized by the mouth of Christ Himself, when that must only be understood regarding the points or mysteries that pertained to Him, as is drawn from what was related above.

God revealed many years before the good that the Angelic Doctor was to do to His Church, because his Mother Countess Theodora being pregnant with him, there came to her a Hermit called Friar Bueno, a holy Man who wore around his neck a small Image of Our Lady and at her sacred feet a portrait of St. Dominic, and he told her that God would give her light and she would give birth to a son who would clothe himself in that habit of St. Dominic and would be the honor of his lineage and light of the world, and would be named Thomas, which signifies Abyss of science.

Our Suárez still being a Student Brother, the holy Archbishop of Granada Don Pedro Guerrero said of him speaking with the Fathers of the College that the Society has in that City, that he was to be one of the most illustrious columns of the Church of all it has had in all its centuries. And even before entering the Society the Venerable Fr. Juan Suárez said of him the honor he was to be to it and to the Christian Republic.

I call Countess the Mother of St. Thomas because she descended from the Most Illustrious Counts of Aquino; even in this the Lord wished Suárez to resemble this Saint, who as we saw in the first part descended from Count Nuño Alfonso, besides drawing origin from royal blood.

CHAPTER V.
NOT ONLY IN THE COURSE OF HIS LIFE, BUT EVEN IN HIS HOLY DEATH AND AFTER IT WAS DOCTOR EXIMIUS SIMILAR TO THE ANGELIC

Finally in all virtues the Angelic Doctor was so perfect and finished that Pope Clement VI in a sermon says of him these words: The blessed St. Thomas was a model of all virtues; all his members were manifest examples of them: in his eyes was seen simplicity, in his face benignity, in his ears humility, in his taste sobriety, in his tongue truth, in his smell sweetness, in his touch integrity, in his hands largess, in his walk gravity, in his countenance honesty, in his entrails piety, in his understanding clarity, in his affections goodness, in his heart charity. So that all the beauty of the body was a portrait of the soul and an image of virtue.

All this that Pope Clement VI said of St. Thomas I find agrees with our Suárez, and that he imitated him in all these virtues,

as is established from the examples I mentioned in the sixth and fifth Parts.

St. Thomas was caught by death in service of the Church, because Pope Gregory X assembling a General Council in the City of Lyon in France commanded him to go to it so that with his assistance the matters that were to be treated might be better disposed; and the Saint to obey departed from Naples on his way, leaving the beloved retirement of his cell, and having arrived at a place of a Lady his niece he fell ill, and having improved, the Saint continued his journey, although with much labor, and arrived at a Monastery of Bernardine Monks that was called Fossanova near Piperno and Terracina. There the illness worsened, where he was served and regaled by those holy Religious with great care, reverence, and charity; but understanding that the hour was approaching, so much desired by him, in which he was to put an end to his labors and his true life was to have beginning, after having confessed he asked that they bring him the Most Holy Sacrament of the Eucharist, which he received prostrated on the ground with most profound humility and reverence; and having received the holy Sacrament of Unction and thanked those Fathers for the good hospitality and charity they had done him, and asked their pardon for the troubles that as a sick man he could have given them, and begging them to love each other as sons who have God as Father and to treat and serve one another for God and through God, his eyes placed on Heaven and his hands joined with a joyful countenance, without making any other change, he gave his spirit to the Lord.

In service of the Church death also found our Suárez, when in Lisbon defending its immunity and jurisdiction against the secular Magistrates there occurred to him the ultimate illness and death from the much corporal labor he took attending to that business, dying outside his College and retirement of Coimbra for having gone on

that occasion to Lisbon to treat of giving to light the admirable tomes on Divine grace. And if death found St. Thomas with the pen in his hand, which were the arms to die with them as a good soldier of Christ, the Saint commenting on the book of Canticles in whose explication he reached the sixth chapter, condescending to the insistence that the devotion of those Bernardine Religious (among whom he died) had made to him, death also found our Father thus with the pen in his hand, from which in so many years it had not fallen, writing the treatise on the immortality of the soul, as preparing himself to enjoy immortal in glory the reward of his virtues; and at the pure insistence of the Fathers and Student Brothers who assisted him, he gave them before expiring his blessing, although with the pact, as a true humble one, that each one had to give it to him, not daring through his reserve and humility to make them some exhortation or give them some spiritual counsel or document as Father and Master that he had been to them. And being all absorbed in his God with enkindled desires to see Him, repeating in that ultimate passage the most sweet names of Jesus and Mary with admirable peace exterior and interior, finding himself in his perfect judgment and sense, he gave his most pure soul to the Lord who had created it.

Both St. Thomas and our Doctor died in the first century or hundred years of the foundation of the Religion of each. And if the Religion of St. Dominic impugned in its beginnings by the tongues of evil speakers, St. Thomas came out as a good son to the defense of his order and Mother, and he did it so excellently as is established from the most learned opuscules he wrote of this matter, giving reason to the world of its holy institute and responding jointly to the calumnies of the evil speakers, our illustrious Doctor did not wish to be dissimilar from the Angelic in this matter, also taking the pen to defend with it his Religion and beloved Mother, the Society of Jesus,

from the calumnies they imposed on it, and to give reason to the world of its institute, constitutions, and rules; he did it so excellently and cut so subtly the pen he wrote of this matter, almost all of the fourth tome on Religion, no less extensively than learnedly, being one of the most learned books of all he brought to light, as all who have read it affirm, the Society his Religion remaining very much obliged to him for it, as I pondered in another part.

At the burial of St. Thomas, or at the solemn deposition of his body (which was in the same Convent of Fossanova), there was present the Bishop of Terracina and a great concourse of people who had come from all the region. At the burial of Suárez there was found the Most Illustrious Lord Nuncio, the Heir Son of the Count of Salinas, Viceroy of Portugal in the name of his Father (who could not come for the reason that was noted in its place), accompanied by all the nobility of Lisbon, both Ecclesiastical and secular, the Religious and the Clergy assisting, without the great concourse of other people.

Of St. Thomas it is recounted that the Prior of the Monastery of Fossanova being blind from a long illness he had had, throwing himself at the feet of the dead body of the Angelic Doctor and kissing them many times before rising from there, he recovered his sight. Of the holy Fr. Suárez I related that in the same year he died, commending himself to him a Father of our Society who was completely blind, without touching his relic, at the first prayer he made and time he implored his intercession, immediately at that point he recovered his sight.

St. Thomas still living, a woman was freed from the flow of blood she suffered, touching the hem or extremity of his habit, having preached one day, as is recited in his office. I already said of Fr. Suárez that having received from a man enkindled in anger a cruel blow unjustly on his cheek, leaving his whole mouth bathed in blood, with signs of wanting to burst through various parts of his face, putting

only the handkerchief on the cheek, the blood calmed for him, and within a brief time no trace of the blow and bruise was seen, having been so great; and that his signature applied to a dying man, he immediately found himself better and came to recover health and life.

Of St. Thomas John 22 said: As many articles as he wrote, so many miracles he performed. And of Fr. Suárez God revealed and said to a person of much virtue: Many miracles are his writings, which seems to have been to tell her: That each section of those he had written, part of them was another miracle, of which was spoken in another place.

God manifested to Friar Alberto, a man of much authority and merit, Religious of St. Dominic, the place that the Angelic Doctor had in Heaven. Fr. Suárez appeared glorious sent by our Lord from the empyrean to give sacred Communion to Brother Jerónimo de Silva, a Religious of singular virtue and perfection. The Venerable Doña Marina also saw him as I said in Heaven, and a Servant of God much favored by this Lord has seen him many times, as she herself told her Confessor and spiritual Father, whose revelations and visions can be piously believed and held as very true, for of many Saints we have no other testimony than having been said by the persons to whom they were made, and among others those that St. Thomas himself had of Most Holy Mary, who on a certain occasion appeared to him, and of St. Peter and St. Paul, who declared to him the intelligence of a difficult place of the Prophet Isaiah, which he revealed to his Companion and Religious of his order Friar Reginald, and through him they came to be known, as Friar Guillermo de Tocco recounts in the seventh chapter of the life of the Angelic Doctor, which is cited in the first part of the Summa Theologiae at the beginning of it, which was given to the press in Venice in the year 1588. The same Tocco knew St. Thomas and heard him teach and preach.

When St. Thomas had to receive the Viaticum, he begged the sacramental Lord whom he had before him that He receive in service what he had written of Him and for Him, if it was correct; and if he had erred, to pardon his ignorance, because his intention had never been to depart from His will; and all he had written and taught he placed at His feet and subjected it to the correction of the holy Roman Church, in whose obedience he had lived and was dying.

This same subjection we shall find in Suárez, who makes it in various parts, and in the first tome on Grace, in the place that I already cited above, he speaks in this way (which was the first work that had he not died he would have printed, and after he died was brought out): But because as men we can sometimes err from the mark, whatever we may have said in this work we humbly subject to the judgment of the Apostolic See. He adds this having observed that in it he would follow St. Thomas, as in the rest he had done, and consequently St. Augustine, whom the Angelic Doctor never left in his doctrine. Of whom if those who most intimately knew and dealt with him doubted whether he was more learned than humble, wiser Master than most perfect Religious, because in both things they found him so excellent that they could not make certain judgment in which he was more so.

In this same doubt were always those who were most attentive to the actions and life of our Doctor Eximius, finding in him so united humility with wisdom, holiness and religious perfection with doctrine, the exercise of all virtues with the study of all the matters he treated, that in holiness they found him learned and in Learning they respected him holy; and various grave Men affirmed that he was even more holy than learned, although he was so much so, as has been seen in its place. And even to the ultimate clause of his life Heaven wished to give a singular argument of his holiness. Because if, as St. Gregory the Pope observes in the fourth book of his dialogues,

ordinarily the Saints have raptures, apparitions, or sovereign consolations at the hour of their death, these were not lacking to Suárez in that final article (in which he taught us and gave so much doctrine and example of patience, humility, and other virtues, the time that his illness lasted), as we saw in the seventh Chapter of the fourth Part, where I related the admirable alienation and rapture of spirit that he had, enjoying celestial favors and delights. In which, and in the words he formed and narrated in the cited place, he showed that God made him participant in the privilege of other holy souls, who when He calls them from the midst of the labors and bitterness of this life to eternal rest, they smell from afar the odor and fragrance of the flowering vine of Paradise: The flowering vines have given their odor; Arise, my beloved, and come; and they usually discover the triumphant City of the Celestial Jerusalem and greet it joyfully as the end and destination of their journey, to which they directed their steps from the first day of their conversion, on which there began to dawn or break in them the use of reason. According to faith all these died, not having received the promises, but seeing them afar off and greeting them.

CHAPTER VI.
IT CONTINUES THE MATTER OF THE PAST AND EXAMINES WHETHER VENERABLE FR. FRANCISCO SUÁREZ CAN BE CALLED AND IS A DOCTOR OF THE CHURCH

It remains to verify here also whether Suárez can be counted in the number of Doctors of the Church, of which the Angelic is one. And even in this God has wished to give him some resemblance with him, for if there is one, he will have had it in everything or in the most principal things that are recounted of that Saint, as each one will infer

from what I have said and will say, although first the state of the Question will be explained and some observations will be set forth.

The Apostle St. Paul speaking of the different graces (which interpreters call freely given gifts) or ministries that God distributes to the Faithful in His Church says: And God has appointed in the Church first Apostles, second Prophets, third Doctors, then miracles, then gifts of healings, helps, governments, kinds of tongues, interpretations of speeches. It means: The infinitely wise Providence of God our Lord has various Ministers in His Church to whom He gave and distributed diverse graces and talents, because He made some Apostles (whom the Supreme Pontiff and Bishops succeeded, he being the head of the Church and the others principal and first in it), others He made Prophets, who are like the eyes in the Church and occupy the second place; others, Doctors, like the tongue, to whom the third is owed; to some He conceded the grace of working miracles, who are like hands of the Church; as to others God finally placed in the Church those who serve like its feet, and among them are counted those who help others and exercise the works of mercy with the sick, poor, miserable, pilgrims, and those who anciently and in the primitive Church presided over the Government of temporal things that were offered to the Church, who as last are like feet in the body of Christ, that is, the Church, which is mystical. Such were the Deacons whom the Apostles chose so that they might care for the sustenance of the widows, as is related in the sixth Chapter of the Acts of the Apostles.

And thus those who have the gift of performing miracles, of giving health to the sick, of favoring the needy and beggars, of those who cared for the temporal, as well as those who know how to speak in different languages, St. Paul places and counts them as inferior and less principal members compared with those other three who are Apostles, Prophets, and Doctors. From this place of the Apostle, in

which he says, as we have declared, that God placed in His Church in the first place the Apostles, in the second the Prophets, and in the third the Doctors, it is inferred that the title of Doctor and Master is that with which the same Apostle honors those who illuminate and teach it. Which distinguished Title of Doctor of the Church, how justly it can and should be given to our great Suárez I shall show here with different proofs and arguments; and before I put them forward, it should be noted that for one to be and be called Doctor of the Church, holiness is not essentially required in the subject who is one, nor is it necessary that whoever has such an honored hood be written in the Catalogue of Saints or be Canonized or beatified.

And it is proved from the cited place of St. Paul, who having spoken of the aforementioned gifts ends that chapter of his verse 31 saying: But desire the better gifts. And I show you a still more excellent way. Which words embrace two meanings: one that St. Anselm gives, which is: Follow (that is) ask of God, exercise, if you have received these talents and ministries, the most useful ones, such as the Apostolate, Prophecy, wisdom, and knowledge, not the gift of tongues that you Corinthians desire and in which you are accustomed to glory vainly. The other meaning St. Chrysostom, Theophylact, and Oecumenius give, who read that word Desire as an interrogation and in the present tense, and it will be the Apostle saying: If you wish and desire to possess better gifts, I give you a more sublime way, which is that of charity, which leads to God and guides to life and Eternal glory. Which is also a Gift of God, according to what the same Apostle says: The charity of God is poured forth in our hearts by the Holy Spirit who is given to us. Although St. Paul distinguishes it from those freely given graces, which are much lesser than it, in which it is more eminent than the said ones, in that these are given for the profit of the Church, not for the sanctification of him to whom they are communicated; but charity is infused in the soul so that it may be

holy and pleasing to God, and for this we must pray to our Lord that He concede it to us.

Wherefore it is inferred that absolutely those freely given graces and the talent of Doctor of the Church can be found in one even though he may not be a saint, and a fortiori even though his holiness (when he really had it) were not approved by the Church, just as for someone to be called and be a Father of the Church, holiness is not required; and we see it in Origen and Tertullian, without their being Saints, they are and are called Fathers of the Church.

The arguments however that show that Fr. Francisco Suárez is a Doctor of the holy Church are those that follow. The first is taken from the authority of the Most Holy Pontiff Paul V, who gives and attributes to him this title and appellation in the Briefs that he sent him and we have placed in their places; in one he calls him Doctor or Theologian Eximius and pious for the Catholic truth that the book contained that he had written in the differences that there were between the Pope and the Republic of Venice, defending the authority of the Apostolic See and Church. In another he tells him that he shone in the same Church through Divine grace, and that he was known and distinguished among the others, and that the Father's authority could do much to extirpate the tares from the Church. For this our learned Fr. Juan Ferrier cited in this Part observed well that Suárez merited receiving the title of Doctor from the mouth of the Roman Pontiff.

A second argument serves, the sacred Consistory of the Rota, which gave him that same appellation of distinguished Doctor, and other most grave Writers and Prelates as has been seen in this Part. And who doubts that their intention when they call him celebrated Doctor is to understand him as of the Church? This approbation of the sacred Consistory of the Rota is the most qualified

that our Father and Master could merit, outside of the supreme one of the Supreme Pontiff and Apostolic See, whether considering the Authors of it or the occasion on which they give it and in which book, presented to the Holiness of Paul V after this Pontiff had committed to that most grave Tribunal the examination of the cause and processes and witnesses of the informations for the Canonization that was being treated of St. Teresa of Jesus.

The third argument is this. Those alone are absolutely venerated, held, and called Doctors of the Church to whom she with most particular respect or esteem comes to know what she can and should teach the Faithful in the Doctrine of the Faith and morals through long experience that she has of their successes. This happened with Fr. Suárez and happens in the doctrine of his books; therefore he is and must be called Doctor of the holy Church. The minor proposition is clear from what we saw in the third part, when the Supreme Pontiff Paul V, having such celebrated Doctors in the world, only ordered through his Nuncio to our great Doctor that he oppose and come out with the sword of his pen in defense of the Faith and of the Church against the Anglican errors, and serve as guide to direct those who were going so astray and to encourage the Catholics and preserve them in the true Religion and in maintaining the customs of the Roman Catholic Church. Of which book this makes and will make use for the same end; and to it and to other writings of Suárez the same Church comes with particular honor and esteem to know what she can and should teach the Faithful in the Doctrine of the Faith and morals through long experience that she has of his successes.

Because what he wrote (as the holy and learned Fr. Juan Eusebio Nieremberg observes, and has been proven in another part) was not only admirable in quality but in quantity, for (as was already noted) there is no Author whose works last until now who has

written more books; and in all of them shines a purity of excellent doctrine drawn from the holy Fathers and Councils and from the most pure fountains of the sacred letters. And the same Author adds that in so many difficulties and questions as he treats, it can be said of him what St. Jerome said of St. Hilary, that one can run through all with unoffending foot, without there being anything to stumble over, and what St. Thomas praises of St. Gregory Nazianzen: Nazianzen has such authority in doctrine that no one has ever presumed to bring calumny against his sayings. And thus the Most Religious Fr. Antonio de Molina observed that Fr. Suárez was most prudent in choosing opinions and most deliberate in opining. This the Venerable Fr. Eusebio Nieremberg observes. And I add that if anyone should be found who presumes to calumniate some opinion of Suárez, it will be through not understanding it or penetrating what it contains.

The fourth argument I form thus. He is called and is a Doctor of the Church who in his books or writings gives Doctrine so profitable that he opens to others eternity, life, and the soul of the magisterium and origin of his name. For this Daniel said: But the learned shall shine as the brightness of the firmament, and those who instruct many to justice as stars for all eternity. Those who were learned will shine like the splendor or brightness in the firmament, and those who instruct and teach many the way of virtue and of salvation, like stars in perpetual eternities, if to their words they join example and do what they teach. The same thing the Angel who spoke to the Prophet Daniel wished to say in the Hebrew manner in the last words: And those who instruct, etc., as in the first: But the learned, etc. And they are understood of the Doctors, as St. Jerome, our Maldonado, and others interpret, that is to say that they were of the great ones who did and taught, and not of the least who trying to fill others with celestial goods remained themselves poor and empty, for not having put into execution the good and holy doctrine that

they taught to others, similar to those Scribes and Pharisees of whom Christ our Lord says that they did not do what they said, they did not observe the Law of God that as Masters of their people they taught.

These then great Doctors in the Kingdom of Heaven, that is in the Church Militant, who frequently and continually with their doctrine and exhortation and equally with their example convert sinners and make them just, or more just those who are so, and who confirm others in time of persecution and temptation in the Faith and in virtue, whether it be in the schools as the Doctors do or with their writings, whether it be in the Temples as the Preachers or Catechists exercise, whether it be in the Confessional or in the colloquies they have with others, will shine like stars eternally and will surpass other just ones in brightness, as that of the Firmament shines more than the same Firmament. They will be seen penetrated with all the light and transparent, just as the light penetrates the firmament and the stars that adorn and beautify it and makes and turns them all luminous and completely so, although there will be the said difference between the Doctors in the explained sense from those who were not so, in the mode that those who treat of this matter declare it; and those will be known by the special insignia that God will give them, which the Theologians call the Aureole, in the manner of a star, which according to the most probable opinion will be seen on their heads, like those that are manifested in those who were Martyrs and Virgins, showing themselves crowned with them.

And although it is true that all those Blessed who in this life taught the truth, the law of God, salvation, and the way to Heaven, not only speculatively but practicing their teaching (which is the true wisdom and knowledge of the Saints) will enjoy that splendid aureole and such brilliant light, entering into this number those who teaching philosophy, human law, or Theology do not teach these faculties in an only speculative and scientific mode, but direct them to praxis and

avail themselves of them to plant (and with them try) in the souls of their disciples fear and piety, mixing with the Doctrine the giving of holy warnings and devout instructions, teaching them those sciences to make them good. Nevertheless, not all those Blessed had the glorious renown of Doctors of the Church, because (as was touched on in the major of this argument) to enjoy this appellation and so that one may be called Doctor of the Church in the mode that today this word is taken, it is necessary that besides teaching that Doctrine we have mentioned and that is contained in his books, it be approved by the Church.

For if we see that in the Universities no one ascends to the degree of Doctor without being approved by them, how is one to ascend to such a sublime degree in the Church who is to be a Doctor of it, and is, without express or tacit approbation of the same Church preceding? And without this qualifying his doctrine? Therefore such accreditation will be necessary. Although in this approbation there are different degrees among themselves, and according to them the honor rises to greater points.

And thus we see that in the Latin Church only six have a seat on the first step: Ambrose, Jerome, Augustine, Gregory, Thomas, and Bonaventure (to whom alone she has declared as Doctors of it, which she does not usually do unless they are placed in the Catalogue of Saints, as I noted in the fifth part, chapter 2). Many others have a very neighboring seat to them because of the Excellence of their doctrine and holiness that has merited for them similar authority and honor with public acclamation, among whom a place is owed to Fr. Francisco Suárez, who in few years leaves behind many centuries because there concurs in him such excellent doctrine as has been said, which has been approved by the holiness of Paul V in so many Briefs that we have related in their places and in the letter of Cardinal Borghese written in his name to the same Father, and by the saying of

Alexander VII of which mention was made, qualified with so many testimonies of Prelates and most grave Men, and authorized with the common voice of the learned whom I cited in their place.

I said because of the excellence of his doctrine and holiness, because although this last quality is not absolutely and essentially necessary (or as they say, simply) for that degree of Doctor, as we have proven, nor does it seem proper to the Doctor, for many without it are most learned, this nevertheless for the greater decorum, perfection, and credit, and it has a kind of necessary connection with this magisterium, and essential if the Doctor of the Church is to be of the great ones and not of the least of whom Christ spoke saying: Whoever therefore breaks one of the least of these commandments and teaches men so shall be called least in the kingdom of heaven, but whoever does and teaches, he shall be called great in the kingdom of heaven, giving us to understand in these words the sovereign Master that those Doctors who having taught the true law of God had not kept it but had died in mortal sin would not enter Heaven (according to St. Augustine and St. Chrysostom expound), although it were of the less enormous and grave that can be committed; as others interpret, he will be the last and the vile in the Church and unworthy to enter into Blessedness who being Master and Doctor violates some grave precept of the Divine law, whichever it may be; and only that Doctor is great and will be called in the same Church and will be of the Predestined excellent in glory who does what he teaches to others.

That same truth, that virtue be of notable credit and perfection for the Doctor of the Church, natural light taught in its manner to the gentiles, of whom we know that the Sibyls (although of these many Authors say they were good and were saved converted to the true faith and religion), the Philosophers, the Brahmans, the Druids to enjoy the title of Doctors and Masters used great

appearances of holiness. And the same happens with the Marabouts among the Moors, with the Bonzes with the Chinese and Japanese.

I add that the title of great Master and Doctor of the Church can suit and does suit Fr. Suárez, as this honorific renown gives it to the Most Eminent Cardinal Robert Bellarmine, Fr. Diego Ramírez in the third Chapter of the first book of his life that he wrote. Since then Fr. Suárez was notable in wisdom and even more in holiness, as has been proven with authorities of most grave men and reasons from what has been related of his life and singular doctrine, for which endowments Alexander VII called him Doctor of superior sphere, and Eximius and pious, Paul V, from there also is inferred that justly he must be called Doctor of the Church, having been so holy and his doctrine having the qualities that are required for that title, of being in the manner stated approved by the Church, of teaching as is seen in his books to the faithful the true Faith and Religion, good customs, most sacred mysteries, mystical exercises, scholastic controversies, and the proper and genuine sense of different texts of sacred Scripture in such a multitude of large tomes. Wherewith came to be fulfilled that prophecy of which I spoke in its place of the blessed Father and holy Martyr Gutiérrez, who said of Suárez when he was still a Student Brother Philosopher (as Fr. Luis de Valdivia writes, and according to others, being already a Theologian) that he would be a distinguished Doctor of the Church (a title that afterward the Lord Auditors of the Rota gave him, as we saw), that he was to illuminate it with admiration. Doctor I say of the Church, not only in scholastic and moral Theology, but even in positive and mystical.

CHAPTER VII.
IT CONCLUDES THIS MATTER

If the common voice and universal applause of the learned and unlearned Faithful usually with time raises more and more, such is the reception that Suárez has today in the whole Church that we can hope he will come to be placed at the side of the most elevated who are seen in it, particularly if we consider what the holy Fr. Nieremberg relates, that many believed that the knowledge of our great Doctor could not be but infused, and for this Valdivia speaking of his Doctrine called it Divine; and Alegambe writes of it the following: Others persuaded themselves that wisdom had been divinely infused in him, whom therefore they called common Master of all, both publicly and privately. And this it seems the Holiness of Paul V wished to signify when in the Brief he sent to Fr. Suárez who had written in favor of the Apostolic See and of Ecclesiastical liberty, he tells him in it that in composing it he was illuminated with the grace of the Holy Spirit, with whose light the dark night of the errors that had arisen on that occasion was dissipated, and that he should give thanks for it to the Father of lights from whom flows every good gift and every perfect gift. Wherefore in the judgment of those who felt that the knowledge of Suárez could not be but infused, our Father is and must be called Doctor of the Church with greater excellences and advantages than some others are called Doctors of it.

Which is the argument that the learned and Venerable Fr. Nieremberg uses and observes in a similar case to prove that our glorious Patriarch St. Ignatius was a Doctor of the Church with greater advantages than some others, both because what the Saint wrote by himself for the teaching of many was without any error in all his works, rather the books we have from him are confirmed by the Supreme Pontiffs, after the minutiae of his book of the spiritual exercises were examined, Paul III gave an honorific approbation, and various Tribunals of the holy Inquisition approved it, as also for having written the same holy Founder inspired by God and taught by

the Virgin our Lady, who afterward confirmed his writings by herself. And thus St. Ignatius did not write in any manner, but with the spirit of God assisting him very particularly.

Much of this also suits our distinguished Doctor, when as has been said in other parts, not only did the Supreme Pontiff approve his doctrine and make singular concept of it and of his virtue, but it was even confirmed by Christ our Lord in the manner that was declared in its place, and by Most Holy Mary regarding various points that our Doctor Eximius treated that touch on her grace, glory, and honor.

From what has been said it is gathered that although many are those who have written profitable things and who for it can be called Doctors in the Church, for being faithful or members of it, or Doctors of this or that nation and of this or that University, Religion, but not Doctors of the Church, for this so high magisterium signifying something greater and a more sublime degree, given that St. Paul placed it next to the Prophets and near to the Apostles in the place already cited and explained, which the Angelic Doctor commenting on it says: That God placed in His Church the Apostles to govern it, and for exercise of this office and to help them in the government of the Church, others are chosen and taken, of whom some by themselves receive revelations from God and are called Prophets; and others who of those things and points that were revealed to others teach; and these, St. Thomas says, are called Doctors; and according to what I have noted, they will be and will be called Doctors of the Church having those aforementioned qualities, or Doctors in the Church if they are like those I last noted. Wherefore it is not without reproach to give with facility that so honored hood to one who does not merit it very abundantly.

A vice of these times, as Francisco de Santa María observes in the General History of the Discalced Carmelites, where tempers and

emulations go well outside of rule, proving in it that the holy Mother Teresa of Jesus, Foundress of her Religion and spiritual daughter of our Society (as the cited Nieremberg shows in chapter 40 of the life of St. Ignatius that I cited), is a Doctor of the Church, at least in mystical Theology. In which Saint there flourish and concur the most clear holiness already canonized by the Church, Catholic Doctrine and true in her books approved by the same Church, which with its approbation any is figured and firm, all profitable and directed to the good of souls. Pope Gregory XV in the Bull of her Canonization says that God filled her with the spirit of intelligence and calls her wisdom celestial; and the same said Paul V in the prayer he conceded for her office, and Urban VIII confirmed, affirming that her doctrine is celestial; qualified with such approbation it has all security and is owed very excellent veneration and esteem, and the same Author declaring the word Celestial says it is the same as infused doctrine descended from heaven. And lower down he adds: It is doctrine from on high (that of St. Teresa), from the fountain of light it descends, and justly is called infused; and as such some of the 85 witnesses that the sacred Consistory of the Rota cites in the relation that has been mentioned believed it.

I have wished to say this and bring this explication, opinion, and testimony, because it likewise proves how celestial or infused appears to have been the doctrine of that book that Suárez wrote in the differences that there were between the Pope and the Venetians, when His Holiness tells him in the Brief he sent him and I placed in the third part that his volume indicates how illuminated its Author (our Suárez) was by the grace of the Holy Spirit, for with it the dark night of errors is illuminated and with the light of his salutary doctrine the pestiferous darkness was dissipated; and after having praised his writings and given him the title of Theologian Eximius and pious, he adds, speaking with him: Therefore rejoice in the Lord

and give thanks to the Father of lights from whom every best gift and every perfect gift descends. As who said that that doctrine had descended from on high and descended from the Father of lights (to whom Suárez had therefore to give thanks) and that it was celestial and infused, according to the interpretation of the word celestial or doctrine descended from on high that the aforementioned Discalced Carmelite Author gave.

How much more when the holy Fr. Nieremberg after having cited various testimonies that affirmed of Suárez that he was supremely learned but even more holy, adds of him: The celestial wisdom (which is the same as infused according to the said explication) that God communicated to him in prayer was not less than the acquired. Let these words be pondered and the twenty-seven large folio tomes that our Doctor wrote, and it will be deduced how much the infused wisdom of him will have been. Note also, as has been touched on, that Pontiff Paul V called the doctrine and erudition of Suárez eminent or admirable, a eulogy that the Church gives to that of St. Thomas in the prayer of his breviary. So much has our Doctor Eximius risen in a short time, of whom as is drawn from the preceding discourse, the Venerable Fr. Nieremberg (in chapter 39 of the life of St. Ignatius our Father) observed well that he merits being called Doctor of the world, and Fr. Antonio Arana calls him Doctor of the Church; and on earth he has erected his own school, as learned Men feel in different manuscript treatises that they have composed on this point; and I shall try to prove it in another particular book that treats of the School of our Society (if God is served), His Majesty wishing that even in this he should resemble the Angelic Doctor, St. Thomas.

CHAPTER VIII.
CONCLUSION AND COMPLETION OF THIS WORK

This is finally the portrait and has been what I have tried to give in this last and seventh Part of the history of the Life of Doctor Eximius, of that great Original, the Angelic, whom Ours so much resembled and imitated. This is the admirable correspondence that there was between these two great Doctors and Suns of the World, which seen with prudent attention was without any doubt more than casual. Well it was fitting that the two should be so similar in so many things, since Our Lord had given to the Schools Fr. Doctor Francisco Suárez not only so that he might be a disciple of St. Thomas, but jointly his Commentator and Illuminator of his doctrine, because it would not be just that he should be his portrait and copy in intellect and wisdom without being so in the will and in virtues. And thus Fr. Suárez comes to be in the world another second Thomas, as has been the opinion of many, and for this that other erudite French Author whom I cited in the sixth part called him the St. Thomas of his century.

And without doubt if he had to speak with that title or renown the Angelic Doctor would honor him, satisfying as obliged and grateful for the light that his doctrine newly has through the mediation of the interpretation and teaching of Suárez, just as to the beauty and value of a rich vessel of gold the hand of the Artificer communicates new luster and price, the enamels that dress and adorn it. All this discourse was said and enclosed with sharpness in a Latin Epigram that is in the Tome on Angels, which I wish to place here for the crown of this history, which says in this way:

That Suárez illuminates the monuments of Thomas, to gold is added the hand of the Artificer to be seen. What were long ago slow

and scarcely passable to the mind, now are like easy ways, the Sun rising. Things little certain take vigor from learned art, and have firm strength from joined robustness. Aquinas acknowledges the illustrious gift of Francisco; such things he would say if he were to speak. Without you I lived not wholly inglorious, but now by your offices I am rendered more illustrious myself. Great glory also awaits you not to be lessened through the years; I live by your gift, live by mine. You one day (nor is faith vain) will be another Aquinas; live always by your name, live by mine.

The world then being informed of this human Angel, transformed into spirit by the art of grace, must aspire to the imitation of his examples, particularly scholars, Students, and Doctors, and follow his most solid doctrine, so similar or so one with that of the Angelic Doctor, although many times different the explication he gives it from what others are accustomed to apply to him, for it merits for being so lofty and rare as many admirations as clauses each of his books numbers, and each line, letter is matter for a whole panegyric. And being such and so great his wisdom I hope that its seed will continue always to sprout and produce very copious fruits, as it began from the beginning. And whoever reads it and learns in his writings and in the heroic examples and mentioned actions of his life will be not only his Disciple in doctrine but through virtue, and a fine, complete, and consummate or perfect Suarist, as is confirmed by what Gerson said of St. Augustine, affirming that this holy Doctor was spiritual son of St. Anthony Abbot and his Disciple, because reading his life made him love God in earnest.

The case was that following the Court of Emperor Theodosius, two most noble Knights, and reading in the City of Trier the life of that holy Abbot, the effect it made in their hearts was so admirable that leaving the world and temporal militia, they reduced themselves to Monastic and Anchorite life and began to be true

Soldiers of Jesus Christ. Pothitianus related this miraculous event to St. Augustine his friend (as is read in the eighth book of his Confessions, sixth chapter). And it worked so much in his breast that he resolved to leave the world, having read the life of that Saint and with the example of those two Knights.

May the Lord work in us the effects of His grace through the reading of this His Servant so that afterward in his company we may enjoy immortal glory, as God deigned to manifest the glory that Suárez already deceased possesses, as we saw, so that we may praise the same God who thus knows how to honor whoever serves Him, and we may be encouraged more to follow the footsteps of His Servants and of His Son Jesus Christ and our Lord, to whose greater glory and praise of Most Holy Mary His Mother conceived without original sin, the good and profit of the Faithful, honor of the Society of Jesus and of its Doctor Eximius and our Master the relation of the History of this his life was written.

LETTER OF THE AUTHOR

To the Very Reverend Fathers and Religious Brothers of the Society of Jesus in the Province of Castile.

So many are the particular reasons that oblige and motivate me to consecrate all this entire History together (after each body of it, of the two of which it consists, as from one Francisco was offered to two others of the same name) to that illustrious, learned, and holy Province of Castile, and to place it under its correction for amendment of the faults it may have, and in gratitude for what is contained in it, that it seems no liberty remained in me to cease doing it, this homage being owed to Your Reverences as by Justice, and this election being almost without election, for being this free and that in some manner necessary, because the titles I have are so strong that

they oblige more than they persuade, that they force more than they counsel its execution.

For what other better, safer, and juster protection must the Son seek than that of his Mother? And what action more owed is there, and of greater obligation, than to give and restore to each one what is his? And that a work acknowledge its proper Author or Promoter? And an effect its cause and the origin from which it had its beginning, like the crystalline waters from the clear and clean fountain or spring from which they issued?

The Subject of this History was a son of this Province for having entered it; those of this Province sent and delivered to me the greater part of the materials from which its fabric was woven and was composed, and the same have advanced, promoted, encouraged, and in a certain manner concluded it. And thus I can say with truth that a very special obligation falls on me to offer this History and in it our Doctor Eximius to Your Reverences, displaying in this jointly such a due gratitude, and this Province finding itself by the said reasons so naturally engaged in patronizing it as I am discharged in the aforementioned election.

Because if (as St. Anselm well said) to give thanks to God is no other thing than to feel that all goods come given from the same God and for them to praise Him with the heart, word, and work: To give thanks to God is to feel that all goods are given by God and for them to praise God with heart, voice, and work. Gratitude will also be in its manner that I acknowledge and confess that after God, what may be found good and chosen in this book, at least according to the greater part, as was touched on, must be attributed to this Province, which among all those of the Society, without injury to any, is one of the most distinguished and principal (the rest being so illustrious) that are illuminating the whole world through special grace of the Lord, from whom all good is derived, as has been said.

For leaving aside the political Nobility (for being of none or little esteem in the Divine eyes, and what is held in Religion as a lesser endowment, set aside with doctrine and holiness, Christian and true nobility consisting in this) of the families of the Greatest Grandes of Spain, such as the Cardonas, Córdobas, Mendozas, Guzmanes, Padillas, Pimenteles, and other similar ones who trampling the greatness of the world chose religious humility in this Province of Castile of the same Society, our great Patriarch St. Ignatius and the singular Apostle of the Indies St. Francis Xavier, one of the first Companions he had in its foundation, were born in this Province and to it belong the Venerable Fathers Baltasar Álvarez and Luis de la Puente, of whose holiness both has already been spoken, and the printed histories of their Lives are clear testimonies.

Without these are found innumerable subjects distinguished in virtues whom the Fathers Juan Eusebio Nieremberg and Alonso de Andrade relate in the six folio tomes that have been given to the press of the lives of the Illustrious Men of our Religion, of whom very many were jointly great in doctrine and wisdom; entering into this number the Toledos, Valencias, Maldonados, Herizes, and Riberas (without our Doctor Eximius) and many others whom God made great in religion and virtue above their many letters, so that those who in these cannot attain because of being small may in the first be able to imitate them.

This privilege Our Lord has given with His mysterious providence to the illustrious Authors and Doctors that both this Most Illustrious Province and all our Religion has had, of having in such a manner known how to unite letters with virtue that in it we find them very expert and most learned and most perfect Religious in those, without the most observant judgment being able to make itself sure whether they were more learned than holy or more Religious than Masters. He will experience this very particularly who with

leisure and attention discourses through the extensive field of this History of Suárez, who in it returns to this Province where he was born for God and was educated, giving very great increases and having had them, he left it to honor our Society in the whole Christian World equally with his virtues and with his letters.

He returns (I say) improved, not through what mine has of my pen (for to great Men, those that are, like mine, so humble raise them little), but through the much he flourished and grew in wisdom and holiness until the end of his happy transit. Much of this is owed to his encouraged diligence favored by Divine grace (without which nothing can be done that is worth before the Lord), but much also to the first institution and teaching that in this Province those ancient Fathers gave him who in Christ begot him and raised him and formed him in letters until being in them Master of others, and to the fertile grain that was sown in his soul.

Suárez then duly returns in relation or in history to this Province so illustrious and so fecund in most noble offspring, as the fruit to the Owner of the tree and the fruit to the Lord of the inheritance. By the same titles I dedicate to Your Reverences this small service, confessing with it the same debt, for having had its beginnings and progress and almost all the end and conclusion through what I received from this Province to compose and finish all this work; the favor and charity of its Religious encouraged me to write the life of this notable and great Man, for although his History could come out from another better cut pen, but perhaps not from another greater affection.

Let Suárez then be acknowledged even after death as a special son of the Province of Castile, so that with the rest I have numbered he may be the crown of so great and happy a Mother, for by the saying of the greatest Wise Man wise Sons are honor and qualification of those who gave them being.

It seems to me finally that with this small offering I have given satisfaction to my desires and intentions, and some beginning at least of payment of my obligation, and I can without boasting affirm that with no homage will I satisfy it better than with perpetuating in the memory of those who succeed us that of that Man who through his works both living, personal, and written was so worthy of it, so that thus his many and excellent endowments may be always honoring this Province, our Religion, and the whole Church. And I in this way will have tried to fulfill in all or in part, although not with the due perfection because of my insufficiency, with the gratitude that I desired to show with Your Reverences, returning to this Province of Castile the matter that it deigned to send me, grown much more with what they have supplied me from other parts, at the cost of more than ordinary diligence that I applied to attain it and to be able to animate it with the form and method that I have known in this history; for to discover in it the ultimate or greatest degree than the aforementioned of gratitude that I owe to this Province, I can say that I offer it with most intense affection, which is what is most proper to us, just as the benefit consists not principally in what is done or is conceded, but in the same love of him who does or communicates it, according to the feeling of Seneca.

From which I infer that he pays the first and principal pension of a benefit who receives it very affectionately and gratefully; and thus I have tried in the receipt of this one, that this Province has delivered and sent me copies of certain originals that before it had denied to others of more delicate and erudite pen than mine who asked for them and desired them for the subject of this same history of the Life of Doctor Eximius; from them and from other materials its narration was crafted, as I noted. I well believe that for what it has of my labor its fabric will come out badly woven, but it should not lose for this the good it has from its thread and warp.

I am sure that Your Reverences will dissimulate my errors with the spirit in which I have written it, which is that the memory of this great Doctor not be lost through neglect of not observing his works and heroic virtues. I persuade myself likewise that Your Reverences will advise me of what they note worthy of second care so that I may amend it, and that jointly they will help with what they may know anew that merits the impression so that it may be added to the history in the second, and thus we may not defraud in anything the memory of him who has it so merited for his illustrious deeds and glorious employments.

May Our Lord give us all His spirit so that we may succeed in portraying in ours the virtues that this singular Man exercised, and thus the reading of his history may work in us not only esteem of his writings but much more esteem of his examples. May God keep Your Reverences as I desire.

Perpignan, 20 February 1672.
Servant of Your Reverences in Christ,

ANTONIO IGNACIO DESCAMPS
SECOND PROTESTATION OF THE AUTHOR

Let the pious Reader observe that although in this Life I touch on many things in holiness concerning Venerable Fr. and Doctor Eximius Francisco Suárez and other persons servants of God, relating and pondering various miraculous events beyond human forces, and likewise different prophecies, revelations, illuminations, visions, apparitions, ecstasies, raptures, and benefits as received through the intercession of Fr. Doctor Francisco Suárez and of other Servants and Handmaids of God. But all these and any other similar things, I propose them in such a way to those who read them that I do not wish anyone to hold them (as neither do I hold them) as examined and approved by the Holy Roman Apostolic See; and I propose all of them as things that until now have no more authority than the human and particular that their Authors can give to them. Because my will has been and is to observe and keep the decrees of the Holiness of Urban VIII, without wishing or pretending to give more authority to this history or to anything contained in it than what is permitted in said decrees and declarations.

And I protest that it is not my intention through what is related in this life to attribute cult or veneration to any person of those who do not yet have it from the Apostolic See, nor to introduce

or increase fame of holiness, nor to dispose or give step in order to the Beatification or Canonization or approbation of miracles of Fr. Francisco Suárez or of any other person of those I treat, but rather I leave all things in the same state they had before writing and bringing this book to light, which I subject in all and through all to the censure and correction of the Holy Roman Catholic Church as Her Son.

Praise be to God, the Best and Greatest, to the Virgin Mother of God immune from original fault, and to our Proto-parent St. Ignatius of Loyola.

THE LIFE OF FRANCISCO SUÁREZ
VOLUME TWO